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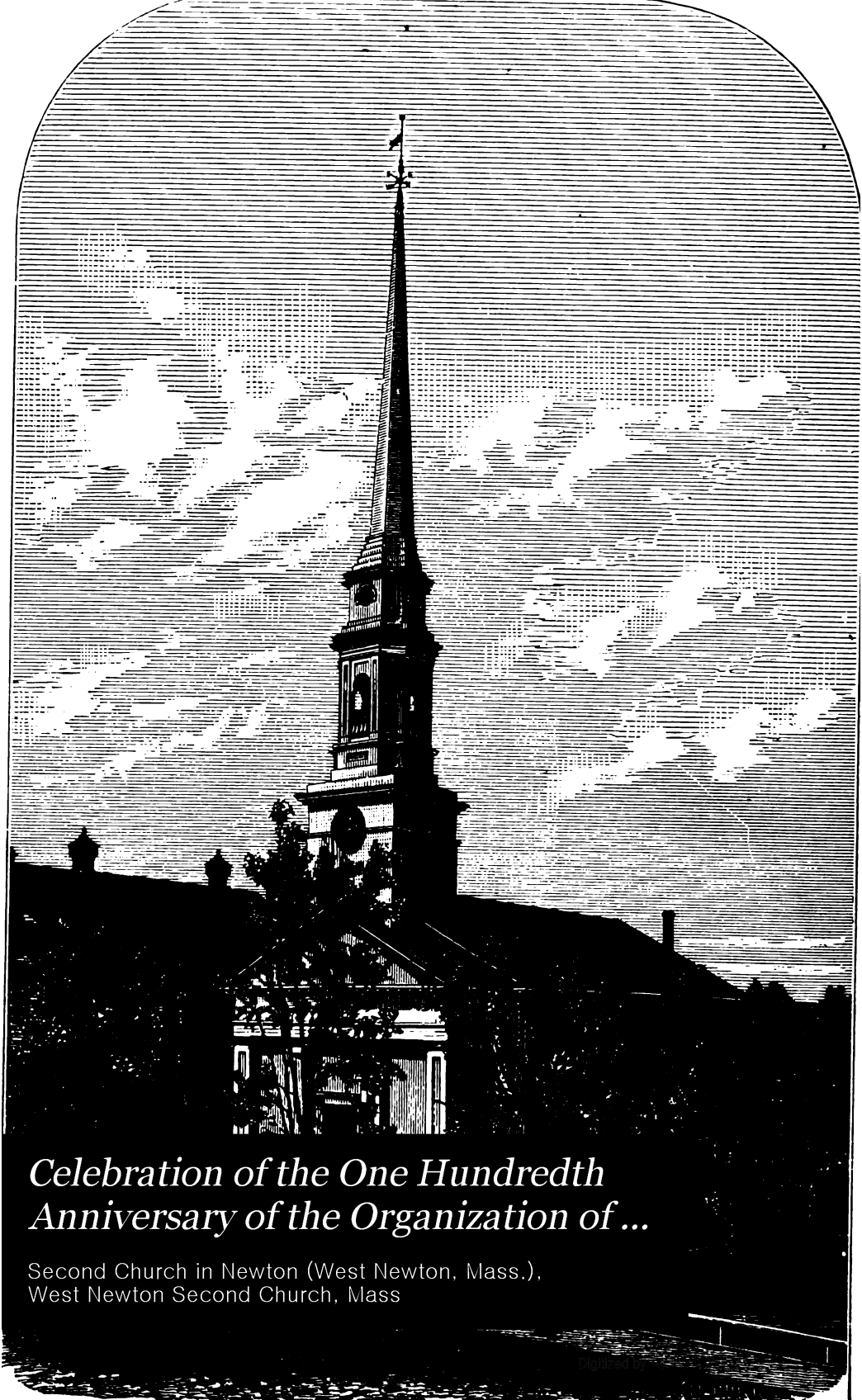

Celebration of the One Hundredth Anniversary of the Organization of ...

Second Church in Newton (West Newton, Mass.),
West Newton Second Church, Mass

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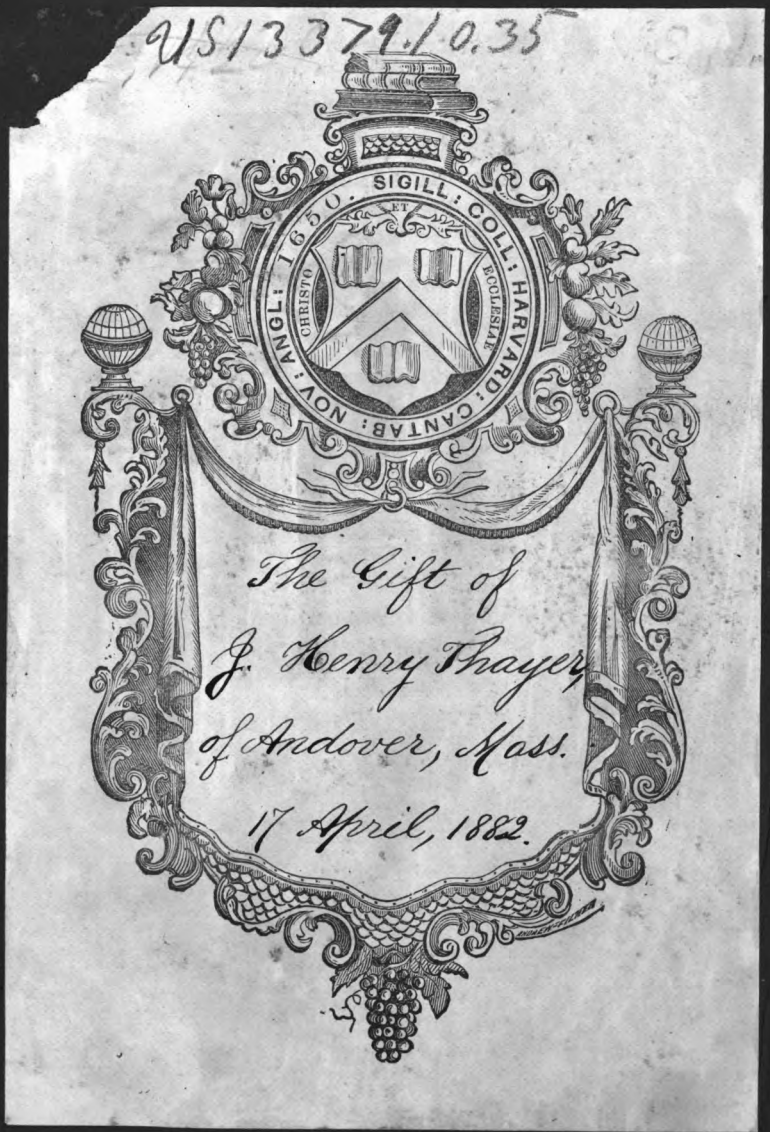

The Gift of
J. Henry Thayer,
of Andover, Mass.
17 April, 1882.

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To the

Library of Harvard University

from

the Author.

June 1852.

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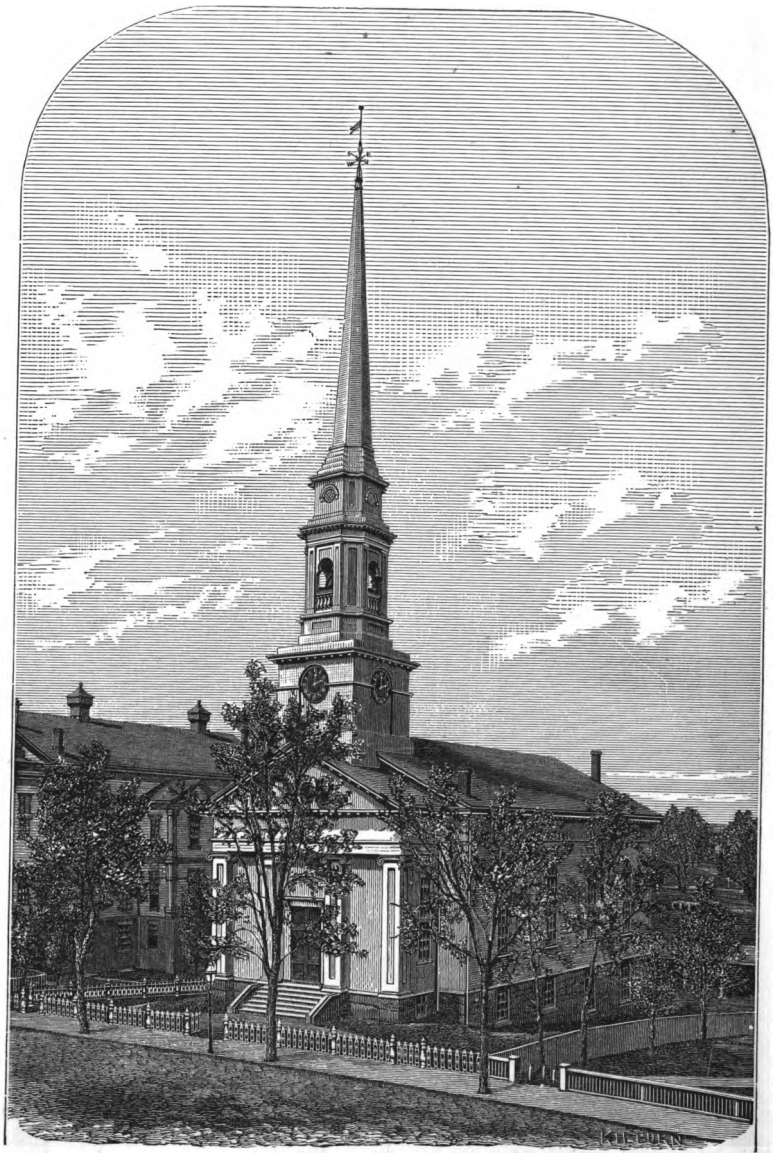

Present Church Edifice. Erected 1848.

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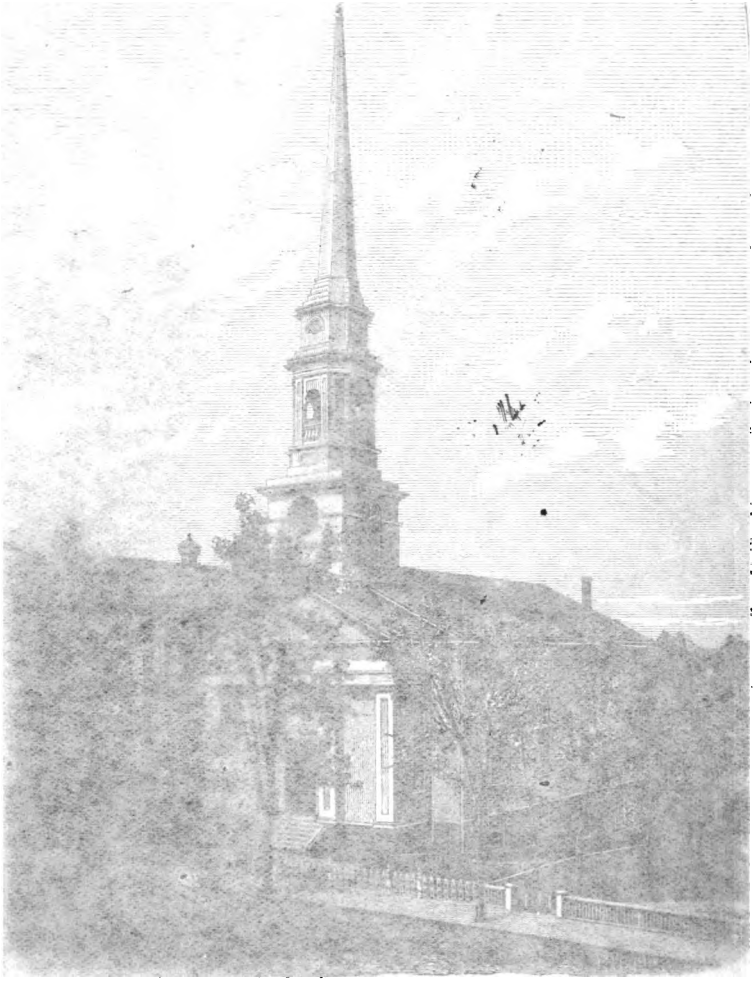

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A Century of Church History

CELEBRATION

OF THE

ONE HUNDREDTH ANNIVERSARY

OF THE ORGANIZATION

OF THE

Second Church, Newton, Mass.

AT

WEST NEWTON

TUESDAY, NOVEMBER 8, 1881

BOSTON
BEACON PRESS: THOMAS TODD, PRINTER
No. 1 SOMERSET STREET
1882

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1882. April 17.
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PRELIMINARY.

AT a meeting held by the Second Parish in Newton, on the 12th of January, 1881, and by the Church, on the 27th of January, committees were appointed respectively to arrange for the observance of the One Hundredth Anniversary of the organization of the Second Church in Newton.

The following are the committees:

Committee of the Church.

Rev. I. N. TARBOX, D. D., Deacon J. L. CLARKE,
And the PASTOR.

Committee of the Parish.

H. A. BARKER, B. F. HOUGHTON,
Deacon JOS. W. STONE, C. F. EDDY,
J. F. FULLER.

On Invitations.

H. A. BARKER, Deacon JOS. W. STONE,
B. F. HOUGHTON, And the PASTOR.

On Reception of Guests.

Deacon J. B. WHITMORE, C. F. EDDY,
J. F. FULLER.

On Finance.

EDWARD UPHAM, V. E. CARPENTER,
GEORGE D. DIX.

On Music.

Rev. I. N. TARBOX, J. E. TROWBRIDGE,
And the PASTOR.

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On Decorations.

FRANK R. BARKER, C. E. THOMPSON.

On Service at the Entertainment.

J. J. EDDY.

On Entertainment.

Mrs. H. A. BARKER,
Mrs. V. E. CARPENTER,
Mrs. D. CHILD,
Mrs. R. COOK,
Mrs. W. DIX,
Mrs. W. H. FOLSOM,
Mrs. L. HALL,
Mrs. J. M. HASTINGS,
Mrs. B. S. HATCH,
Mrs. B. F. HOUGHTON,
Mrs. C. H. JENISON,
Mrs. H. J. PATRICK,
Mrs. C. S. PHILLIPS.

The Committee of the Church subsequently reported the 8th of November — the date of Mr. Greenough's ordination — as the most convenient day for the celebration. They desired the attendance of several speakers who could not return from the meeting of the American Board at St. Louis by the 21st of October, the exact anniversary of the organization.

The Joint Committees of the Church and Parish sent out the following invitation to all former and absent living members whose residence was known to them:

1781. 1881.

The Congregational Church,

WEST NEWTON, MASS.,

Will observe its One Hundredth Anniversary on Tuesday, November 8, 1881.

Public Services at 2 P. M. and 7 P. M.

You are cordially invited to be present.

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In response to the above invitation, a goodly number, despite the damp, unpleasant weather of the day, returned to their former spiritual home. The descendants of the first pastor, Rev. William Greenough, manifested a hearty interest in the occasion, and were present by representatives from several families. Mr. Greenough had nine children, none of whom died in infancy, and none of whom are now living. Of these, six were married, and of these families four were represented on this occasion, as follows: Robert H. Thayer, of New York, Mrs. Ellen M. Barbour, of Boston, children of the second daughter, Abigail, wife of Robert H. Thayer; William W. Greenough, of Boston (with his son, Malcolm S.), only child of the eldest son, William; Martha E. Thayer, of Boston, Frances G. Thayer, of Boston, Mary T., wife of Rev. F. R. Abbe, of Boston, Joseph H. Thayer, D. D., of Andover, Louisa, wife of Rev. L. Dickerman, of Boston, children of the sixth child, Martha Stevens, wife of Joseph H. Thayer, of Boston; John J. Greenough, of Deerfield, Mass. (with his daughter, Clara M.), son of the seventh child, Thomas.

Mr. A. R. Merriam, of Templeton, Mass., who was for a time an inmate of Mr. Greenough's family, was also present.

Among the older members of the church were Mrs. Sarah M. U. Smith, Mrs. Paulina (Whiting) Allen, of Medfield, who united with the church by profession more than fifty years since; also Mr. Joshua Washburn, of Auburndale, Mr. Nathan Crafts and wife, of Reading, Mrs. Sarah (Smith) Stone, all of whom became members nearly fifty years since.

Of former superintendents of the Sabbath school, Mr. G. Newcomb, of Westboro, Mass., and Mr. B. F. Whittemore, of Boston, and Mr. William Bosworth and Joseph A. Newell, were present.

The audience-room of the church was recognized as much changed by the former worshipers, a large organ having been placed last year in a recess behind the pulpit, and the walls having been frescoed, the wood-work painted, and the floors

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recarpeted during the past summer. The special decorations for this occasion were a testimony to the good taste of the committee having them in charge. Around the pulpit were clustered pots of flowers, ferns, and plants, among which the century-plant had its appropriate prominence. In front of the pulpit was a floral tablet, with the figures 1781–1881 in colors upon a white ground, while above, upon the organ front, rested a beautiful white cross. Upon one side, on an easel, was the portrait of Mr. Joseph Jackson, the first superintendent of the Sabbath school. The Bible upon the pulpit was the first one in use by the church, presented by the Second Church in Boston a hundred years ago, and printed one hundred and eighty years ago.

The music of the occasion was in charge of the organist of the church, Mr. J. Eliot Trowbridge, and was exceptionally fine. In the afternoon one hymn was sung in unison by the congregation, after the ancient New England custom, and another was lined off by the Senior Deacon Stone. The choir, augmented in the evening by representatives from the Auburndale and Eliot Church choirs, rendered the anthems and some of the old tunes, such as *Majesty*, *Complaint*, and *Denmark*, with grand effect.

At the evening session letters were read, in extract, from Professors C. E. Stowe, of Hartford, E. A. Park, of Andover, W. G. T. Shedd, of New York, Rev. Dr. McLean, of Oakland, Cal., and Mrs. Fannie Boltwood, of Amherst, Mass., a niece of Mr. Greenough.

The following programme, in literal form, was distributed, with the souvenir of a picture of the church on a separate leaf:

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1781 1881

"Remember the days of old; consider the years of many generations."

"The LORD our GOD be with us, as He was with our fathers."

THE

One Hundredth Anniversary

OF THE ORGANIZATION OF THE

Second Congregational Church,

NEWTON.

WEST NEWTON, MASS.,

Tuesday Afternoon and Evening,

NOV. 8th, 1881.

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Order of Exercises.

Afternoon, at two o'clock.

Voluntary.

Doxology . . . . . "Praise God, from whom all blessings flow."

Address of Welcome.

Rev. I. N. Tarbox, D. D., presiding.

Reading of the Scriptures.

Prayer.

Hymn 1172 . . . . . "O God of Bethel, by whose hand."

Historical Address . . . . . Rev. H. J. Patrick.

Hymn.

PSALM XLIV.

To be sung in unison by the congregation.

Our ears have heard our fa - thers tell, and reu' - rent - ly re - cord,
They con - quer'd not by sword nor strength, the land of thy be - hest;
The won-drous works which thou hast done, in ald - er time, O Lord: How thou didst cast the Gen-tiles out,
But by thy hand, thy arm and grace, be-cause thou loud'st them best. Thou art my king, O God, that help
and stroidst them with strong hand. Plant-ing our fa - thers in their place, and gau'st to them their land.
Ja - cob in sun - dry wise: Led with thy pow'r we threw down such as did a - gainst us rise.

Words and Music from Sternhold & Hopkins, as sung in 1630.

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"*Rev. William Greenough.*"

Sketch . . . . . Hon. W. W. Greenough.

Address . . . . Prof. J. H. Thayer, D. D.

Communication . . . Rev. L. Gilbert, D. D.

"*Rev. Joseph P. Drummond.*"

"*Rev. George B. Little.*"

Address . . . . Rev. J. O. Means, D. D.

Hymn 919 . . . . . "Give me the wings of faith, to rise."

The Musical History . . Rev. I. N. Tarbox, D. D.

Hymn.

PSALM CXLVII.

Tune—Dundee. To be lined off after ye ancient cuſtom.

PRAISE ye the Lord, for good it is
praiſe to our God to ſing:
Becauſe a pleaſant thing is this,
praiſe is a comely thing.

Jehovah doth Jeruſalem
her buildings up repair;
He doth together gather them
that Iſrael's outcaſts are.

Unto Jehovah ſee that you
ſing out with thankſgiving;
Upon this harp our God unto
ſee that you praiſes ſing.

Who ouerſpreads with clouds the ſky;
who for the earth below
Prepareth rain on mountains high,
who cauſeth graſs to grow.

New England Pſalm Book.

Collation and Reunion.

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Evening, at seven o'clock.

Anthem . . . . . "Sleepers, wake! a voice is calling."

Prayer.

The Parish History . . . . Hon. J. L. Clarke.

The Sabbath School History . . . Prof. E. Pierce.

Hymn 1158 . . . . . "Let children hear the mighty deeds."

Addresses.

Rev. A. McKenzie, D. D. Rev. Joseph B. Clark.

Anthem . . . . . "O sing unto the Lord."

Addresses.

Rev. D. L. Furber, D. D.
Rev. W. Calkins, D. D.
Rev. C. Cutler.
Rev. E. F. Howe.

Anthem . . . . . "Before Jehovah's awful throne."

Doxology.

Benediction.

The Second Church, Newton.

Original Members.

Joseph Ward, Dea.	Jonathan Williams.
Jonathan Fuller.	Joshua Jackson.
Josiah Fuller.	Samuel Jackson.
Joseph Adams, Dea.	Samuel Crafts.
Joseph Jackson, Dea.	Josiah Fuller, Jr.
Samuel Woodward.	Joseph Adams, Jr.

Pastors.

Rev. William Greenough . . 1781–1831.
Rev. Lyman Gilbert, D. D. . 1828–1856.
Rev. Joseph P. Drummond . 1856–1857.
Rev. George B. Little . . . 1857–1860.
Rev. Henry J. Patrick . . . 1860–

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The order of exercises was carried out, with the exception that the Parish History was read in the afternoon, and the Musical History and Dr. Means's Address were in the evening. The reading of the Scriptures at the afternoon session was by the pastor, and the prayer was offered by Rev. G. G. Phipps, of Newton Highlands. At the evening session Rev. B. M. Fullerton, of Waltham, led in prayer. Between the sessions a bountiful collation was served by the ladies in the vestries, which were well filled; and it was evident that the hour of reunion was the most enjoyable part of the day — the meeting of old friends, and the reviving of former scenes. The exercises were closed, a little before ten, with the Benediction, pronounced by Rev. Dr. Furber.

Dr. TARBOX, the presiding officer, gave the following brief Address of Welcome.

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Address of Welcome.

This church, which is commonly spoken of among us as the Congregational Church of West Newton, was known, of old, as the Second Congregational Church of Newton. It still bears this as its legal name and title. This church has lived on, until at length it has filled out a full century of existence. We are gathered here today to celebrate this happy event; and we do most gladly welcome all our friends who have come hither from many places and from divers pursuits to share with us in these "pleasures of memory." Various are the ties of interest, kindred, and affection by which you are drawn here today, and without your presence and participation we could not keep, in a fit and becoming manner, this our centennial festival.

The associations which cluster around an ancient church are of a character the most sacred and tender. For the life that now is, and, in a far higher sense, for that life which is to come, every such record is rich in holy memories. The intellectual, moral, and spiritual life of a Christian community centers naturally around its ancient sanctuary, and, I doubt not, this day, as the history of this church shall be recounted, busy thoughts will be stirring within you, reviving the scenes of the past, and calling up the faces of the living and absent ones, and the faces of the sainted dead.

A church which has passed through one hundred years of storm and sunshine has reached an age that may at least be

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called dignified and respectable. We cannot forget, however, that there are five churches in New England which have already celebrated their two hundred and fiftieth anniversary. These are: the Old Mother Church at Plymouth; the First Church in Salem, planted in 1629; the Warham and Maverick Church, organized in England, which came over in 1630, and first sat down at Dorchester, removing as a church six years later to Windsor, Conn.; the First Church in Boston (now Dr. Rufus Ellis's); and the First Church of Watertown. There are not far from one hundred and thirty other New England Congregational churches which have already kept or have been entitled to keep their two hundredth anniversary, and a vastly larger number which have reached their one hundred and fiftieth birth-day. In the presence of so many elder sisters we would be duly modest and humble, and yet venture to take our place in this historical and honorable procession.

But I will not detain you longer. In the exercises before us, for the afternoon and evening, there will be enough, I trust, thoroughly to occupy your minds and hearts, and we will pass at once to the unfolding of our programme.

The following were the passages of Scripture read:

DEUTERONOMY VIII: 1–10.

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

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Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

PSALM LXXVIII: 1–7.

Give ear, O my people, to my law: incline your ears to the words of my mouth.

I will open my mouth in a parable: I will utter dark sayings of old:

Which we have heard and known, and our fathers have told us.

We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our forefathers, that they should make them known to their children:

That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

That they might set their hope in God, and not forget the works of God, but keep his commandments.

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Historical Discourse.

A century in the life of a church is a period to be noted in its passing. The world's age is told by centuries. Coming down from the broad sweep of history to only one out of nearly sixty centuries, and to the limit of a local church, it might seem hardly worth the notice, yet for ourselves it is full of meaning. It covers more than three generations of men who have lived and labored here. It is the story of their spiritual life. It is the record of what is most worthy of preservation in this community.

If we needed any scriptural warrant for such review, we might find it in the farewell words of Moses to his people, in the 7th verse of the 32d chapter of Deuteronomy:

"*Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.*"

And the petition which such review should prompt was in the prayer of Solomon, in his memory of Moses and his people, found in the 1st Book of Kings, 8th chapter, verses 57, 58:

"*The Lord our God be with us, as he was with our fathers: let him never leave nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.*"

One hundred years ago today, a notable scene took place in a small, plain structure a few rods west of the house in which

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we are now assembled. It was the ordination of a young man, twenty-five years of age, to the gospel ministry, and his installation as pastor over this church. Only a small band of Christian disciples gave him welcome, and they came from a sparsely settled hamlet containing scarcely more than a dozen houses. But the occasion was of great interest to the actors, and fraught with influences which we can far better estimate in the light of today. That little company had formed themselves into a church but a few days before, and, previously to that, had with perfect unanimity made choice of Mr. William Greenough, of Boston, to be their "public teacher of religion."

The sermon at his ordination was by his own pastor, Rev. Dr. Lathrop; and we may infer the impressiveness of the occasion by the added comment in the *Boston Independent Chronicle*, reporting the services: "A remarkable decency and good order were preserved thro the whole solemnity." [1]

As that event was the virtual beginning of this history, we naturally go back and trace the steps which led to the birth and life of this church. It is a regret and a surprise at once that this is the first occasion upon which this history has been publicly commemorated, and that no stores are gathered to our hand by any previous gleaners in this field for this purpose.

When we remember that this church was organized only two days after the surrender of Cornwallis — the event which closed the war of the Revolution — it is by no means difficult to understand the condition of our country at that time. There was a spiritual barrenness which would result from the absorption of all interests in one — the struggle for life and liberty. There was an impoverishment which the exhaustion from a long seven years' war would bring to a newly settled country. There was a general demoralization which the influence of the war had brought upon the whole people, breaking down the restraints of the Sabbath and the sanctuary, introducing the skepticism of the Continent through the

[1] See Appendix A.

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foreign importations to our army, effacing the strong Puritan stamp which our good old New England colony had put on its communities. It was not a hopeful time for the beginning of a spiritual enterprise, and yet, to the credit of the original founders, it was in the midst of all these discouragements they moved for the organization of this church.

The relative strength of the denominations at that time in this State may be inferred from the number of churches as thus reported:[1] Roman Catholics, 1; Universalists, 3; Quakers, 6; Episcopalians, 11; Baptists, 68; Congregationalists, 330. Not till the next year do we get the first glimpse of Unitarianism in its dawn at King's Chapel, under the ministry of Rev. James Freeman, then a resident of Newton. The Methodists do not appear till nine years afterward — in 1790.

This church was among the first of twenty-four organized in the decade from 1780 to 1790 within the bounds of the State.

Our attention is arrested at the order in which this history begins — the reverse to that which is common in our day. The first thing was a *house*, then a *parish*, then a *pastor* elect, and *last* a *church*.

The town had been settled more than one hundred years. One church in the east part had gathered to itself the scattered dwellers, and had sufficed for the whole town, until the community in the west district, increasing in numbers, moved, in the year 1760, for their own convenience, by the appointment of a committee, to collect funds and commence building a meeting-house. This committee were Thomas Miller, innholder, Jonathan Williams, yeoman, Samuel Hastings, tanner, who purchased for £2 8*s*. eight rods of land, on which, in 1764, a house was erected. A minister was hired, to keep school in the winter and preach on the Sabbath.

Then followed the struggle for a separate existence which extended through several years. Every effort to secure aid

[1] *Clark's Historical Sketch*, p. 218.

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from the town to support preaching was unavailing. The petitioners were resisted by their neighbors in the East Parish, who so loved them they could not bear the thought of separation, and the loss of so much support. But, though refused year after year, the persistent and earnest spirit of these men was revealed in their unyielding demands, and the unusual course of even petitioning the legislature to grant money from the town treasury to support preaching.

Their petition to be set off as an independent parish was granted in 1778. Their object in this movement was, in the language of the petitioners, "for the greater convenience of attending the public worship of God, and the promotion of the Christian religion."

That these founders had worldly wisdom as well as spiritual life is very evident from a vote, soon after incorporation, "to give £18 a Sabbath for preaching, if not to be obtained cheaper." The apparent generosity of so large a sum for a single Sabbath's service abates at once in the remembrance of a deteriorated currency, which reveals itself in a subsequent change on the record, where from appropriations as high as £4,000 for the year we find in place thereof £100, with the significant words "new emission" following.[1] It was the day of which our oldest citizen[2] tells us that his father enjoyed the luxury of a bandana handkerchief at the expense of a hundred dollars; a day of more seeming than reality to the salaries of ministers.

It was in the month of March, 1781, that the parish moved in the matter of a pastor, and by the record of even the names of the voters made choice unanimously of Mr. Greenough.[3]

The next step was a formal organization of the church on the 21st of October, in which twelve persons, all males, were united, all of whom, with a single exception, were from the First Church.[4] At the public service of recognition, Rev.

[1] See Appendix B.
[2] Mr. Seth Davis.
[3] See Appendix C.
[4] See Appendix D.

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Joseph Jackson, of Brookline, preached the sermon. These persons gave assent to the covenant, voted themselves a Congregational Church according to the Cambridge Platform, and declared their belief of the general or leading doctrines of the Assembly's Shorter Catechism.

The instrument which bound them together, and which made them a church of Christ, is put on record as follows:

The Covenant which the Church of Christ in the West Parish in Newton entered into in order to impress their minds with a due sense of the obligations they laid themselves under to God and to one another to walk as becometh saints:

We, whose names are hereunto subscribed, apprehending ourselves called of God to join together in church and communion, and to seek the settlement of the gospel institutions among us, acknowledging our unworthiness of such a privilege, and sensible of our inability to keep covenant with God without the assistance of divine grace, do covenant as follows, viz.:

1st. We agree to walk together as a particular Church of Christ, according to all those holy rules prescribed in the gospel to such a society, so far as God hath or shall reveal his will to us in this respect.

2d. We solemnly devote ourselves to the only true God and to the Lord Jesus Christ our Saviour, the High Priest, Prophet, and King of his Church, submitting ourselves to the conduct of his Holy Spirit, and relying on Christ Jesus alone for pardon, grace, and glory.

3d. We do likewise give ourselves one to another in the Lord, resolving by his help to cleave to each other as fellow-members of one body, promising in brotherly love to watch over one another for mutual edification and growth in grace, engaging to submit ourselves to the discipline of Christ in his Church, and to attend all the ordinances commanded by our Saviour to be observed by his people.

4th. We acknowledge our children to be included with us in the covenant of grace, and, blessing God for such a favor, do promise to bring them up in the nurture and admonition of the Lord.

5th. We do also acknowledge and promise to preserve communion with the faithful churches of Christ, for the giving and receiving mutual counsel and assistance in all cases wherein it shall be needful.

Finally, we ascribe glory to the Lord our God, who is a faithful God, keeping covenant and mercy with his people forever, but confessing that we are sinful, liable many ways to break our covenant with him; therefore, that we may observe and keep these and all other covenant duties required of us in God's word, we desire to deny ourselves, and to depend on the grace of God in Christ Jesus for the assistance of his Holy Spirit to enable us hereunto, and wherein we fail we desire to wait on him for pardon, humbly beseeching the Lord to own us as a Church of Christ, to dwell in the midst of us and bless us.

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This was signed by Mr. Greenough and thirteen members already admitted.[1]

The principles of the organization were laid down in the following votes:

1. That in order to entitle any person to either of the ordinances of the Christian Church, viz., of Baptism and the Lord's Supper, he shall make a public profession of religion and dedication of himself to God, and that every person so doing shall be entitled to both ordinances, and may come to them without making any other profession of his faith and belief.

2. That before any person is admitted as a member of this church, his desire shall be made known in public by our reverend pastor a fortnight before his admission, particular cases excepted.

3. That when a person is admitted as a member of this church, it shall be at his option whether he will be admitted before the congregation or before the church only.

4. That when any person is admitted as a member of this church, there shall be a vote taken of the members present.

5. That every person shall be considered as a member of this church who shall have a major part of the votes for him.

Following these votes was the appointment of a committee "to join with the pastor to form a covenant for persons to consent to when admitted members of this church."[2]

Thus came into being this church of Christ which has just completed its first century. The timbers in the foundation were sound. One is impressed with the compact vitality which was put into the document which was unanimously adopted to be used in the admission of members by confession. It was a Covenant, but included a Creed with no uncertain statement of evangelical truth.[3]

The early days of the church were marked with pleasant tokens of recognition in gifts from sister churches and individuals.

The Second Church of Boston, of which Mr. Greenough had been a member, sent the pulpit Bible which is used on this occasion; and his father, Thomas Greenough, a deacon of that church, presented a christening basin, two flagons, and two dishes for the communion service. The mother church,

[1] See Appendix E. [2] See Appendix F. [3] See Appendix G.

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in response to a request for a portion of the communion furniture, "after some conversation," sent four pewter tankards and one pewter dish.

It may be taken as evidence of the progressive spirit of the church, that an early vote is on the record, "that a portion of the Scriptures be read in public on each part of the Lord's day." In the reaction from the formalism of the English Church, and the aversion of our fathers to mere ceremony, this part of the service had fallen into disuse. The pulpit Bible received as a present was accompanied with the request which was embodied in the vote.

The first event of special note was the ordination of Mr. Greenough to which we have referred, of which this day is the One Hundredth Anniversary, and which we have chosen for our commemorative service, for the greater convenience of those who will speak to us.

Mr. Greenough was a native of Boston, a graduate of Yale College, and, if the conjecture of Dr. Jenks be correct, a student in theology with his kinsman, the learned Dr. Chauncy. He made a public profession of his faith in 1799, only two years before ordination, and removed his relation to this church four days before he became its pastor.[1]

On the 16th of November the original membership was increased by the addition of thirteen from the First Church, all females; making the whole number twenty-seven, including two received on the 4th of November. In December Mr. Joseph Ward and Mr. Joseph Jackson were chosen deacons, and the church started in the new year fully officered.

[1] Since this discourse was delivered, a letter from Mr. Robert Thayer, of New York, states that Mr. Greenough received a call from the New South Church in Boston before that received from the Second Church in Newton, but as at that time his lungs were not strong, his family physician advised his taking a country and not a city parish. Mr. Thayer received this fact from his mother, Mr. Greenough's second child. It is probable that this was an informal call, as no formal call is to be found on the records of that church. This would explain the good fortune of this church in obtaining such a pastor.

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Few things worthy of note are found in the scanty records of the years following the settlement of Mr. Greenough. The growth was very gradual. There were periods of decline. The yearning of the pastor's heart over the spiritual welfare of the church is frequently betrayed in the record of some special service by his suggestion. The spirit of these occasions may be seen in the following entry, in 1811, which may serve as an illustration of all the others: "A long time having elapsed since any additions had been made to the church, and the number of communicants being diminished by the decease of some and the removal of others out of the society, the church agreed to meet on the 26th of April. The meeting was opened with singing a hymn. I then prayed, and read the covenant of the church, made observation on some clauses which appear calculated to affect our minds with a sense of our obligation to walk as becometh saints. After this I read the addresses to the seven churches of Asia recorded in the 2d and 3d chapters of Revelation, made remarks on some passages, sang a hymn, and closed with prayer. The minds of the members were much solemnized, and I hope, by God's blessing, the meeting was rendered beneficial to some."

It is significant that we find increased accessions to the church in the months of June and July following, and the same is true of many other seasons of interest. They followed these special occasions for prayer and renewal of covenant, and we inevitably associate them in their relation to each other.

The life of the good pastor was identified with the history of this church through the first half century; and though his descendants are with us today to speak of his character, it falls within the scope of this discourse to reproduce as real a picture of the man, in his relation to this church as pastor and preacher, as possible.

Fortunately there survive today among us a number of those who, though children then, were impressed by the life

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and service of this good man. Of our present membership, however, only two[1] remain with us who united under the ministry of Mr. Greenough, and only one of these[2] was admitted before he received a colleague. By request, this member of our church has contributed reminiscences of unusual personal interest, from which we make a few brief extracts. Referring to Mr. Greenough, she writes:

"It seemed as though he felt responsible for the welfare of all his people. He used to tell us we ought to feel as much interest in every good object as though its prosperity rested wholly upon us. In his parochial calls he endeavored to converse personally with each member, and upon the young he impressed the beauty as well as the importance of an upright life. He once said 'there were many things which he regretted, but never that he gave his heart to his Saviour at twelve years of age.'

"His preaching was earnest, plain, searching, and quite emotional, claiming the closest attention.

"About the year 1822 there was an attempt to introduce Universalist preaching. Meetings were occasionally held at the school-house, with preachers from Boston. Mr. Greenough was thoroughly aroused, and met the effort by occupying the place himself on intermediate evenings. He was becoming feeble, and did not feel equal to the emergency, and suggested to the society the need of an assistant for a time. A young man, Mr. Barber, was secured, and through his efforts there succeeded a spirit of religious inquiry and a season of unusual interest.

"His last sickness was not long, though he had been feeble four or five years. He had been accustomed to say, quaintly, 'All my life long I have been in bondage, from fear of dogs and death;' but he sent a message to the writer by her mother, who sat by his bedside during the last hours: 'Tell Sarah the fear of death is all gone.'"

[1] Mrs. Sarah M. U. Smith, Mrs. Mary Fuller Dix.
[2] Mrs. Smith.

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Father Greenough was one whom his relatives loved to visit, and a surviving niece[1] recalls a stay of six months in his family in 1824, and adds some colors to this portrait of the pastor. She writes: "Would that I could give you a picture of that peaceful home, and of that good man as he went out and in among a people who reverenced him. He was a pattern in everything, true and upright, free from deceit, and full of good works. I remember his sermons with pleasure. There was so much sincerity in all he said. His style was chaste and pure. He meddled not with doctrines which puzzled wiser men than he to reconcile. I well recall reading to him a volume of *Emmons's Sermons*, published that winter, and as I proceeded with those doctrines which he advanced, that 'God was the author of sin,' dear uncle would start, and say, 'Oh, I can't receive that, I can't receive that;' and then he would add, 'Your father[2] could take it all in. Brother Harding,[3] he can see through it; it is all clear to him.' When speaking of the conversions attended with such deep convictions, he said, 'I have sometimes felt anxious because I have never experienced such deep convictions, but I can never recall a time when I had not the fear of God in my heart.'"

Perhaps the best summary of his character was given by Rev. Dr. Jenks, of Boston, who first saw the light in this parish, and whose boyhood and youth were influenced by Mr. Greenough's ministry, and who was encouraged by him to attempt a liberal education.

In his contribution to Dr. Sprague's *Annals of the American Pulpit* he gives the following tribute:

"'An Israelite in whom is no guile' was the title justly granted to him by all who knew him. Though of tender and effective sympathy, and ever ready to serve a friend, yet his manner was rather of the curt, blunt character than of the measured, guarded, circumspect demeanor and converse

[1] Mrs. Fanny H. Boltwood, of Amherst, Mass.
[2] Rev. Mase Shepard, of Little Compton, R. I.
[3] Rev. Sewall Harding, of Waltham, Mass.

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of the wary, discreet, polished clergyman and scholar. Not that anything clownish or vulgar attached to him. Far from it. But his convictions were deep and thorough; his reverence for God and his word, his Sabbath and Ordinances, was sincere; his hatred of sin and detestation of it in all its forms, pointed and honest; his deportment fearless, independent, and strictly conscientious, and in the simplicity and integrity of his heart he manifested these qualities with great uniformity and consistency, seeming to wonder at the cunning, duplicity, hypocrisy, and selfishness which he at times detected in others, but not hesitating to reprove it, with humanity and Christian compassion indeed, but with marked decision and abhorrence. The cordiality of his friendships was calculated to win entire confidence. In his religious views he was a Calvinist of the old school, and he adhered to this system with an unyielding tenacity. He was also a believer in revivals. His sermons were distinguished for simplicity, sound, practical sense, and a clear exhibition of his own well-defined views of evangelical truth. In fact, these were the characteristics of the man. He excelled in the exercise of a ripe, sedate, and almost unerring judgment, and that not only in his capacity as a minister, but in his conduct as a man, a citizen, a father, counselor, and friend."

Such was Mr. Greenough, as pictured by those who knew him personally. When we add the impressiveness of his bodily presence, with a traditional resemblance to John Wesley, and think of the tall, strong man moving about among his people, always appearing in the pulpit with gown and bands, we cannot wonder at the indelible impress he made upon the community in an extended ministry of half a century. The house in which he lived so long, on the Lower Falls road, was burned to ashes years ago; but the lilac bushes which still mark on either side the walk to the old front door, and the stately elms upon the street before the old foundations, remind us today of the perpetuated influence of the

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former dweller there, typified in the annual spring fragrance of the flowers and the summer shade of the trees.

He molded his people. His life was their life, and his interests were their interests.

In the great doctrinal controversy which arose during the latter half of his ministry, we find no wavering in the forces here marshaled. The records give no hint of the conflict then raging in and around Boston. The long, painful trials, the personal defections, which absorb so large a part of the records of other churches through these years, are not found here. The church stood firm on its foundations. He held them, by his declared convictions and his positive defense of the truth; and the only sign of the controversy may be a hint in a more distinctly formulated creed which was adopted in 1829.

While Mr. Greenough was conservative, it cannot be said that he was not progressive. He would follow a safe leadership, and fall in with the suggestions of parishioners as to new things which looked to the better condition of the church. His lack of sympathy with the Sabbath school in its starting was due to his preference for and attachment to the more direct catechetical instruction to which he held the children, monthly; but the first Superintendent, Mr. Joseph Jackson, was an intimate friend and frequent visitor at Mr. Greenough's house, and ere long we find the pastor giving countenance to the new enterprise.

It was not far from this time (1819) that the Monthly Concert of Prayer for Missions was established, on the first Monday afternoon of each month. This, too, was the suggestion of a parishioner, Mr. Lewis Hawes, a brother of Dr. Hawes, of Hartford, in whose church it had been a success.

In the year 1826 a Foreign Missionary Society, auxiliary to the American Board, was organized, with Mr. Greenough as President;[1] but its life was short, doubtless on account of the

[1] See Appendix H.

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experiment which is quite as fatal in our time—the change in the appropriation of its funds to home objects.

Only three months after Mr. Greenough became pastor of this church, *Mr. Jonathan Homer* was ordained over the mother church, and they became intimate and life-long friends. This fellowship was doubtless influential in promoting more pleasant relations between the two parishes. It is frankly to be confessed that the soreness from the first separation betrays itself in the repeated conferences necessary about the common ministerial wood lot, and in the difficulty of establishing the line of division between the two parishes.

But these matters were at length all settled peaceably, and these two pastors lived on side by side through all the years of the half century, with no ripple of disturbance, Mr. Greenough anticipating Mr. Homer by twelve years in his death. These men were as different as men could be, and hence were the stronger friends. Mr. Homer was the greater scholar, with many eccentricities. He had his hobbies, while Mr. Greenough had the more rounded, complete character, with less distinction for scholarship and special studies, but greater fixedness of belief. Indeed, it has been more than hinted that the strong bonds of Mr. Greenough's influence held Dr. Homer from breaking away entirely in the great doctrinal defection of those days.

It was fortunate for this church, in its poverty, that their first pastor was a man not dependent upon them for support. His generosity was manifest in gifts to the parish; so that, near the close of his ministry, he was heard to say that he "had returned more than he had received." For many years his salary was £80 and fifteen cords of wood, equivalent to $266.66. He kept open house, and greatly enjoyed the privileges of hospitality and fellowship. That his people appreciated this generosity is very manifest, from a formal expression of their gratitude which, in 1829, through a committee, they extended to him, after a special gift from him.[1]

[1] See Appendix K.

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During his ministry the church building was changed, so as to be really a type of the growth of the church. At first there were pews erected only for its necessities, the other ground remaining unoccupied. From time to time we find the vote, "that such a man is hereby considered a meet person to improve such a pew in the pew spots." So it grew, till it was filled. A porch was added in 1791. In 1812 it was enlarged, and rededicated on Thanksgiving Day. In 1828 the first sound of a church bell was heard in this community, calling the people to the ordination of a new pastor. The bell was a purchase from the town of Concord, to whom it had been given by an English lady, and on its metal, in relief, was the couplet:

"I to the church the living call,
I to the grave do summon all."

Again, in 1831, the church building was extensively repaired, but not soon enough to be enjoyed by the aged pastor. It was in readiness in time only for his funeral. In the year 1827 Mr. Greenough sent in to the parish the proposition for a colleague, and it was accepted. He became an example in the gracefulness of his retirement, proposing to retain his connection with the church, to preach as often as his health and convenience would permit, and to relinquish his salary from the ordination of his colleague, who was to be a man "agreeable to him."[1]

Following shortly after was a call to *Mr. Asahel Bigelow*, which was declined. Six months later — in May, 1828 — *Mr. Lyman Gilbert* was unanimously called, and on the 2d of July was ordained, Dr. Fay, of Charlestown, preaching the sermon, and the senior pastor giving the charge to his younger brother.[2] Mr. Gilbert was born in Brandon, Vt., in 1798, and hence was thirty years of age at his ordination. He was a graduate of Middlebury College and Andover Theological Seminary, and came to Newton for his first settlement.

[1] See Appendix J. [2] See Appendix O.

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It was a favorable time for the coming of a colleague. The church had received a spiritual blessing the year before, and a large accession to its strength, in the addition of thirty members to its roll, by profession of faith. The hands of the revered though enfeebled pastor were strengthened by his young colleague, who afterward testified that they "lived and labored together in all harmony, mutual confidence, and love, to the end of their earthly connection." This occurred in a little more than three years, when Mr. Greenough had just terminated the fiftieth year of his ministry. It is a coincidence that this week brings us the literal anniversaries of his death and burial, both in date and day of the week. Fifty years ago on *Thursday*, the 10th, he died, at 4 P. M., and on *Saturday*, the 12th, he was laid to his rest. At the funeral service, by his request, no sermon was preached; Rev. Dr. Jenks made an address, and Dr. Homer led in prayer. The next day, the Sabbath, Mr. Gilbert preached a funeral discourse, from the words, "Precious in the sight of the Lord is the death of his saints."

He rests in the old burying-ground, amid the graves of the people to whom he ministered; and the most appropriate truth suggested by this day's review of his life is found upon the head-stone of his grave: "The memory of the just is blessed."

But should we stop with the mere relations of Mr. Greenough to this church, the most important chapter of his life would remain unwritten. He was so much of a man that he could not be confined in his influence to this small parish, nor limited to the time of his own ministry. He was a power in all the surrounding region, and he started streams of influence which, multiplying today beyond all our estimate or even conception, are easily traceable to him as their source.

I may be pardoned for this divergence, for it comes indirectly from his position as pastor of this church, and his regard for the young while in his ministry here. He does not appear to have been one of those terrible ministers of former

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days so often pictured, from whom, at his approach, the children ran away, and in whose presence they stood in mute and fearful awe. His cordiality won their confidence. Though a man of dignity, he was more loved than feared.

This molding influence extended through youth as well as childhood, and by his suggestion and encouragement young men attempted a liberal education, and at last found themselves in the ministry, and some of them in the professor's chairs of colleges and theological seminaries.

If we follow the roll of church membership through the years of his ministry, we find several suggestive instances of this influence. The first name in these illustrations which arrests us is that of *Samuel Jenks*, who united with the church only the year after its organization. It was his son William who was born here, and spent his youth under the ministry of Mr. Greenough, and who in his advanced life, when he had become *Rev. William Jenks, D.D.*, pastor in Boston, and editor of the *Comprehensive Commentary*, looked back to his first pastor, and called him, significantly, "the kind and effective patron of my early studies."

Following down but four years, we are stopped by the name of Thomas Park, and a few years later by the names of Calvin and Nathan Park.

Thomas Park became a professor in Columbia College, S. C., and remained in its chair for twenty years, receiving the honorary degree of Doctor of Laws. He was more distinguished for moral excellence than for genius.

Calvin Park was a distinguished professor in Brown University for twenty-five years, an accomplished scholar, a highly esteemed instructor, and an impressive preacher.

Nathan Park remained here at home with his father, from whom he was named. He was a great friend of Mr. Greenough, a prominent member of this church, and so marked for his consistent life as to gain the title of "Saint."

These men have all passed away; but a descendant, more distinguished than they all, is with us, and his testimony,

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written years ago, is of special interest today. *Professor E. A. Park*, of Andover, writes as follows: "My uncle, Dr. Thomas Park, who was a remarkably exemplary Christian, and my father, Calvin Park, were urged to pursue a literary course by Mr. Greenough. My father would not probably have passed through college if Mr. Greenough had not aided him. His influence upon the South Carolina professor was as great as on my father. Mr. Greenough never did anything for me personally. I was quite a boy when he was wont to come to my father's house. I remember him well. He was a benevolent man, and, though not a great man, he was good, and I was always delighted to see him when I was a boy, because he was so kind. He gave a large number of 'fo'pence-happenies.'"

But though not doing anything "personally" for him, yet we may well ask, where would have been our distinguished and beloved Andover professor, had not "his father passed through college?" So that our indebtedness in part for the untold influence which has proceeded from that lecture-room on Andover Hill is easily traced by direct line, with only a single intermediate link, to the West Newton pastor.

Following still our catalogue, we come, in the year 1803, to the name of *Marshall Shedd*, who united with the church through the instrumentality of Mr. Greenough, and by his encouragement was helped forward to the Christian ministry. He became pastor of the church at Acton, Mass. At his ordination Mr. Greenough preached the sermon, and Dr. Homer delivered the charge.

Mr. Shedd thought so much of his pastor as to name a son William Greenough; and that son, *W. G. T. Shedd*, true to these same influences, became a distinguished professor at Andover, and is now a professor in the Union Theological Seminary at New York, and his testimony is also written, as follows:

"From my father and mother, and maternal grandfather Thayer, I early learned to venerate the memory of Mr.

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Greenough, and have never forgotten the lesson. The first two initials of my long name stand for William Greenough. I saw him upon his death-bed (having accompanied my grandfather in his farewell visit to his old and tried friend), and remember his words of Christian counsel, and keep the Bible which he then gave me. Without the faithful pastoral care and assistance of Mr. Greenough my father would not have entered the ministry; and if my father had not been an educated man and a minister, it is very possible I should not have been one."

Nor is the list complete, though now we turn from the catalogue of the church to find the same influence in a neighboring town, and still another Andover professor giving testimony — *Calvin E. Stowe.* He writes: "Father Greenough's first wife was the daughter of Rev. Mr. Badger, of Natick, my native town, and he often visited there. He was the favorite preacher of all who loved plain evangelical truth, and the Sundays when he preached were gala days for us. When my mind was first seriously turned toward the ministry, — I, a poor orphan boy, without money or patronage — a good maiden aunt of mine took me over to Mr. Badger's, one Sunday evening, to see Mr. Greenough and tell him my story. The good old man took me by both hands, with the utmost cordiality. 'Poor, are you?' said he. 'Well, the Lord is rich. Begin, and he will help you on.' He invited me to his house to talk matters over, and, for my encouragement, told me about Marshall Shedd, a poor little white-haired boy, sitting in the gallery so serious and so attentive that he inquired him out, learned his aspirations, and gave him a start, as he did to me."

To this interesting succession of witnesses Andover must add still another of its professors, who will give his testimony today — not in writing, but by his presence and voice — and whose line of descent is direct from the good man whom we commemorate, whose daughter was the mother of *Professor J. Henry Thayer.*

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It is time for us to stay in our walk by these streams, and to conceive, if possible, of the amount of influence which has flowed from the common source. Let us think of this company of theological professors, covering in their instructions the great departments of Biblical interpretation and theology, history and homiletics, and of the classes of young men who have passed out from their tuition year after year, to bear the impress received from them to all parts of the world, and extend the truth by the inspiration of their teachings, and there may break in upon us a faint conception of the power of a single good man as a fountain of influence, as starting streams that never cease flowing and multiplying. This conception is enlarged in the thought of the unseen rivulets, not traceable, but as full of blessing, in all their intricate ramifyings, as those we see and follow. Surely we may deem this sacred ground at this hour. The good man is living today; "Though dead, he yet speaketh." He is still preaching, through his spiritual descendants, and there is no limit in time or place to the influence of his instructions which we can mark. Here is his handwriting in these church records — sixty solid pages, finely written, without a break. The hand that wrote has long since crumbled to dust, but the real man in his spiritual power passes before us, and moves among us, in the review of this day.

Now turning back to this church, in its history we find the event of Mr. Greenough's death deepening a feeling of rising religious interest. As was the custom of those times, a "four days' meeting" [1] had been proposed, and, in preparation for it, a day of fasting and prayer was observed while Mr. Greenough was upon his sick-bed.

In a little more than a month after his death this protracted meeting was held, and it resulted in a large accession to the church. Mr. Gilbert commenced his sole pastorate under these most encouraging circumstances. The years that fol-

[1] See Appendix I.

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lowed were marked by no events of unusual interest. The pastor and the church moved on in mutual labor, and the growth was gradual and healthful. At this time the temperance reform was awakening the attention of Christian people. Social customs had been such that courtesy demanded the offer of the intoxicating cup even to the pastor in his visits. Early in his ministry Mr. Gilbert uttered himself in an address on the subject of temperance, which was published, and in which he took the advanced ground of total abstinence; and he was supported in his efforts by the strong men of the community, among whom were Deacon Joel Fuller, and one who still survives among us — the venerable Seth Davis, who was efficient and in advance of his time in this reform.

During Mr. Gilbert's ministry improvements were made from time to time in the meeting-house, until there was a demand for a new and modern structure, when it passed from sacred to civil uses, the town purchasing it for a town house; and today, by a process of evolution, it blossoms out at our side as a City Hall, with hardly any identity with the original building, save in some of the timbers, which in their sound, undecayed condition remain a fit emblem of the faith of the fathers who worshiped beneath them.

It was a decided sign of progress when, in 1848, the present church building was dedicated. The records show a willing spirit in generous contribution toward the new edifice.[1] A sermon on "The Genius of the Christian Religion" was preached by the pastor on the occasion of dedication, and published.

Dr. Gilbert remained pastor of the church for a period of twenty-seven and a half years. It is the tribute of our City Historian to his ministry, that "his long period of faithful and unwearied service was an efficient means of building up the church and society."

He is living in Brooklyn, New York, in the eighty-fourth

[1] See Appendix M.

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year of his age — the only surviving ex-pastor of the church — and by occasional contributions to our local papers reveals his interest in the days of old, and his memory of past scenes. A written communication from him today will suffice to fill out the brevity of our reference to this period.

Upon the same day — January 2, 1856 — Dr. Gilbert was dismissed and *Mr. Joseph Payson Drummond* was ordained, Professor Park, of Andover, preaching the sermon.[1] Mr. Drummond was a native of Maine, a graduate of Bowdoin College and of Andover Theological Seminary. It may be a coincidence worth noting, that he was associated with both his successors — with Mr. Little as classmate in college, and with the present pastor as classmate in the seminary. Mr. Drummond came with an uncertain tenure upon his health, and a single year of intermittent though earnest service compelled him to retire. His heart was made glad by the tokens of God's blessing upon his brief ministry. A season of unusual interest led him into unwonted ardent labors for his Master, and, ere he was aware, he was broken down in health. Too late he took his flight to a Southern clime, only to return to his home in Bristol, Me., where, after months of languishing, he departed this life on the 23d of November, 1857, at the age of thirty-three years.

He had tendered his resignation in a letter from Aiken, S. C., in the month of March preceding, and it had been accepted. It was a sad disappointment both to pastor and people that this ministry should prove so brief. The church, upon hearing of his death, placed on its records a minute in testimony "to the warmth of his devotion, the faithfulness and energy of his efforts for the good of his people, and the ability and success of this too short ministry." The formal dissolution of his pastoral relation did not take place till the installation of his successor, a few days only before his death.

The church in the meanwhile had extended a call to the

[1] See Appendix P.

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Rev. John O. Means, which had been declined; then to the *Rev. George Barker Little*, which was accepted, and on the 12th of November, 1857, Mr. Drummond was dismissed and Mr. Little was installed, Professor Phelps, of Andover, preaching the sermon.[1] A tender interest was given to this occasion by frequent references to Mr. Drummond, known to be near his end, and especially by his dying message to his people, which Rev. Mr. Means, classmate of both the departing and coming pastors, communicated in giving the right hand of fellowship: "Tell my dear people to meet me in heaven."

Mr. Little was also a native of Maine, a graduate of Bowdoin College and of Andover Theological Seminary. He was ordained in Bangor, Me., October 11, 1849, where he remained a pastor till 1857. From this large and laborious field he came to this church, with the hope that a change might arrest his failing health and restore him to vigor; but he was doomed to disappointment. In the second year of his service his feebleness so increased that he felt compelled to tender his resignation; but the church, in its strong attachment to him, requested his withdrawal of it, and granted him leave of absence, to gratify a long-cherished desire to visit Europe. The hope of restoration was not fulfilled, but he declined so rapidly that his return was hastened, after an absence of only three months. He renewed the tender of his resignation, but the church postponed action upon it, so fast did his life seem to be fading away. There is something inexpressibly pathetic and appealing in the last passage of his resignation, dictated to the church from his bed of weakness and suffering in Roxbury, a month before his death: "I cannot omit the opportunity to render again, for the last time, my testimony for the everlasting importance of the truths of the gospel — truths which I have commended to you so often, and which are now more precious to me than my life. Suffer me, with a solemnity borrowed from the

[1] See Appendix Q.

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grave and eternity, to beseech you not to neglect so great a salvation."

Mr. Little was called to his rest on the 20th of July, at thirty-eight years of age. His funeral was attended at Roxbury, the address being made by Rev. Dr. Thompson. The church was represented by its committee.

That Mr. Little was a rare, choice spirit is evident from the impress he made upon this church in his brief connection with it. His memory is still kept, by those who knew him, as a man peculiarly refined, both by nature and culture, an accurate scholar, an able preacher, a faithful, sympathizing pastor, a disciple most devout in spirit. These brief months of his ministry here seem to be one of the choicest spots in the century, and his life going out of him in the hemorrhage[1] which arrested his steps in these parish walks, was very like the breaking of the alabaster box full of precious ointment at the feet of Jesus, which has left its fragrance to this day. A memorial of him was published, in which the experiences of his long and last sickness are recorded in testimony of an inspiring faith and an enduring, cheerful patience.

It was during Mr. Little's ministry, and through his efforts, that the church adopted congregational singing. He took great interest in this part of the service, and keenly enjoyed its success; his own voice often leading the congregation with a clear and sweet distinctness. The singing became reputedly excellent, and this mode of service has been continued to the present time.

Mr. Little's death made the first vacancy in the pastorate of the church since the ordination of its first pastor; but this continued only for the brief space of three months. A unanimous call was extended to the present pastor, then at Bedford, Mass., and on the 26th of September, 1860, he was installed in the vacant pastorate, Professor Phelps preaching the sermon.[2]

The later years of this history have been marked by gen-

[1] See Appendix U. [2] See Appendix R.

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eral and steady growth. Outward prosperity in the community has had its effect upon the church, and its numbers have more than doubled. There have been seasons of unusual interest, at about equidistant periods.

The church had timely remembrance, in 1863, in the will of one of its members, *Miss Sarah Baxter*,[1] and a convenient parsonage stands on the hill, in testimony of her regard for its pastors. It was dedicated February 20, 1867.[2]

We might tell the story of a Tuesday evening Bible-class which had an unusual life of interest and profit for six years, and which gathered to it the scholars and strong men of the church. The name of *Samuel Warren*[3] will always be associated with it, and he will be remembered for the peculiar zest and enthusiasm with which he gave himself to the study of the original languages. As the outcome of that class, several articles appeared in the *New Englander* and the *Bibliotheca Sacra.*

We must note in our latest history a radical change, in the adoption of a new method for supporting the institutions of the gospel — by voluntary offerings.[4] The obnoxious word "tax" is thus dismissed from the records, and the substitution of a system of pledges broadens the constituency of, and extends the interest in, the church. The new method was instituted after the removal of all indebtedness; and the intent of the system is thus far realized, in keeping free from the burden of debt, and offering to a larger number the privileges of a free seat, if desired, in our house of worship.

These latter years have also been marked by improvements and transformations in the interior of our church edifice.

[1] *Miss Sarah Baxter* became a member of the church in 1857 (July 6), and died January 4, 1863, aged seventy-two. She was especially thoughtful, in her life, of the necessities of her pastor.

[2] See Appendix S.

[3] *Samuel Warren* was a member of the church twenty-nine years, a deacon seven years; wrote an article on "Jephtha's Vow," which was published in Vol. 24 of the *Bib. Sac.*, Andover; died, from accident, October 25, 1867, aged sixty-seven.

[4] See Appendix T.

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In 1877 a new and more devotional Service of Admission to the church was adopted, while the Articles of Faith remain unchanged.

About the same time the afternoon service of the Sabbath was suspended, through the contagious example of the neighboring churches.

A monthly Service of Praise has been sustained, on the last Sabbath evening of each month, for ten years past.

These, with many other things, might be entered upon this record of the century, but they seem too near to dignify with the name of history.

The century, in the review, naturally divides itself into three parts, with a proximate accuracy, according to Ministries. The first half belongs to Mr. Greenough, the succeeding quarter to Dr. Gilbert, while the two brief ministries of Mr. Little and Mr. Drummond, with the present pastorate, cover the last quarter of the century.

The summary of membership is as follows:

In Mr. Greenough's ministry 160 were added to the church, of whom 131 were by profession. This number includes 10 who joined under the colleague pastorate, of whom 6 were by profession.

In Dr. Gilbert's ministry 150 were added, of whom 78 were by profession.

In Mr. Drummond's ministry 22 united, of whom 15 were by profession.

In Mr. Little's ministry 39 were added, of whom 22 were by profession.

During the present ministry 363 have been added, of whom 168 were by profession.

The whole number from the organization of the church is 748, of whom 414 were united by profession. The largest number received in a single year was 71 — in 1872.

It is easy, in running down the columns of annual returns, to note the seasons of revival, and, so marked, the years of blessing have been in the following order: 1782, 1794, 1811,

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1817, 1827, 1832–33, 1837, 1843, 1852, 1857, 1859–60, 1863, 1867–68, 1873, 1877, 1878. The relative increase of admissions by letter in the latter quarter of the century indicates the change from the stable, permanent residence of former years, to the fluctuations of the modern suburban community.

A fact already referred to should be emphasized as perhaps the most notable thing in this history — the continued pastorate extending over the whole period of a hundred years without a break, saving the brief exception of three months. It should be also noted that but five ministers cover this period, and that two of these were arrested in their brief pastorates by sickness and death. These things should be mentioned to the credit of the church, and in testimony of its conservative character in these days of frequent change.

It is a matter of regret that no record of the benevolence of the church has been made in annual returns till the beginning of the present pastorate. In these two decades the whole amount, in round numbers, has been $26,000.

This sum has been swelled by the little rivulets which have flowed from the Juvenile Missionary Society, the Charity Circle, and the Sunday-school contributions.

It is the natural suggestion of such a review to note the outward changes which the century has brought to this territory, which was first included in the Second Parish, and which reveals the growth of the town as affecting our church history.

The First Church at Newton Centre is now two hundred and seventeen years old, having been organized in 1664. It remained, till 1780, one hundred and sixteen years, the only church in this region, at which time the Baptist church by its side was organized. The next year the Second Congregational Church was gathered here, and divided with the mother church the large territory which had been covered by her pastoral care. The part which fell to this church was not only the village of West Newton, but the portion of Waltham

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this side of the Charles River — then included in the town of Newton — North Village, a large part of Newtonville, Auburndale, and Lower Falls. Some portions of this territory were more familiarly known to our older citizens under the undignified epithets of "Squash End" and "Tin Horn."

The first contribution of strength from this church was to the Episcopal Church at the Lower Falls, organized in 1812. Several families, about ten in number, resident there, severed their connection with the congregation here.

The church in Waltham was next formed, in 1820, and those living in that vicinity left this church to unite with that congregation.

In 1834 the Boston and Worcester Railroad established its first western terminus in this village, and the first train of cars reached this region — esteemed so far remote by our Boston neighbors as to be called by some of them "a wilderness." The new sound of the steam-whistle, in place of the rumble of the stage-coaches, which had made our main street a thoroughfare, imparted a new life to the community, and the tide of population began to move in this direction.

The Eliot Church was next organized, in 1845, at Newton Corner, taking most of its members from the First Church.

Five years later the village of Auburndale had so increased in population as to demand more convenient church privileges, and a Congregational church was formed there in 1850, to which this congregation made the largest contribution. The Unitarian Society of this village, gathered two years before, had taken a few families from this congregation.

The Methodist churches at Newtonville, in 1860, and Auburndale, in 1862, came next in the order, to draw from our strength.

In 1866 the Baptist church in this village was organized, and took its proportion from our numbers.

A larger levy was made upon our membership in the dismission of twelve persons to the Central Church at Newtonville, formed in 1868.

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Later still, the Episcopal church was added to the list in this community, and claimed some who had been worshipers with us.

The churches formed at North Village, in 1866, and at Newton Highlands, in 1872, did not affect our membership.

It will be seen that this church, from its long-time and sole relation of daughter to the First Church, became itself a mother, and gave of its life to these surrounding churches in succession; and this is the explanation we make today, if the wonder is expressed that this church does not show larger increase upon her own ground. She has been imparting to others; but she has made these contributions willingly, and has ever held her relation to her neighbors with entire peace and harmony.

The great changes which death and removal have brought to our congregation are impressed upon us in reading the rolls of former years, and noting the few surviving ones. Of the pew proprietors in 1831 on record,[1] there survives today but one, the most aged and venerable man of our community — Mr. Davis.[2] Of the subscribers to the fund for building this house, in 1847, there are but twelve out of fifty-six whom we know to be living.[3]

In the period with which the present pastor is conversant, the changes are as marked: thirty-three only out of ninety-nine families here at his installation remain, and of the members of the church at that time only one third are here today, in the present membership of two hundred and eighty-eight. The change is accounted for in part by removal, yet the figures confirm the estimate of a generation passing from us every thirty years by death.

Though this church was not lacking in patriotism in our civil war, it has no brilliant record to which to refer, and no

[1] See Appendix L.

[2] Mr. Seth Davis is now ninety-four years of age.

[3] See Appendix M.

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occasion for any tablet to keep the names of its heroes. The church and congregation had its representatives in the service, who all returned in safety, with an honorable record.[1] In this connection, one scene in this house will be remembered by those who witnessed it — the funeral of three soldiers,[2] from this community, though not attendants at this church, whose bodies had been recovered from the field of Gettysburg and brought home for burial. The three caskets ranged in front of the pulpit, with the mournful drapings of the house and the sad service, recall a day of darkness when our hearts were oppressed with anxiety; but it proved to be the darkest hour, as from the sacrifice on that field there dawned new light, and the tide of rebellion was turned back from its most northern limit.

It should be added that the church generously granted its pastor leave of absence, in January, 1865, for a term of two months' service in the Christian Commission at City Point, Virginia.

In this review, while time would fail us to note those worthy of commemoration by special mention, there is one name which stands out so prominently, and which represents so long and strong a support, that we may recall it today with gratitude — *Deacon Joel Fuller,* who was a member of the church forty-five years, a deacon thirty-one years, a superintendent of the Sabbath school twenty years.

All the traditions of this man betray an unusual mental ability, a strength of character, and a sincerity of piety which made him an eminent man in the church, and left an impress visible to this day. When he died, in 1848, at the age of sixty-two, it was written of him:[3] "Possessed of strong power

[1] Joel H. Fuller, Thirty-second Massachusetts; Harrison A. Royce, Twenty-second Massachusetts; Francis W. Tufts, Forty-fourth Massachusetts; N. W. W. Tufts, Forty-fourth Massachusetts; William F. Tufts, Thirty-second Massachusetts.

[2] Messrs. F. A. Cutter, L. H. Hawkes, and T. L. Jackson.

[3] *New England Puritan,* Dec. 28, 1848.

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of mind, great kindness of heart, and deep religious principle, he has long been regarded as a pillar in the Church of Christ, and been highly respected and beloved by his fellow-citizens." [1]

We must linger a moment to speak of the good fortune of the church in its resident ministers. They have ever been good parishioners. The name of *Rev. Dr. Joseph S. Clark* [2] brings to mind one who, though devoted to broader interests, did not fail in his faithfulness and duty to this church, especially in the Sabbath school and prayer-meeting, during his residence of twelve years in this village. His name reminds us of the only living representative of the church in the ministry, in his only son, *Rev. Joseph B. Clark*, who on New Year's Day, 1854, united with this church by profession of his faith, and, after collegiate and theological education at Amherst and Andover, and three successful pastorates — in Yarmouth, Newtonville, and Jamaica Plain — has followed his father's footsteps into his present position as secretary of the Massachusetts Home Missionary Society.

And in this connection reference should be made to the single link of the church to the missionary work, in the service of a daughter of Dr. Clark — now *Mrs. L. E. Caswell*, of Boston — for many years among the Seneca Indians in New York, and who still retains her connection with this church, which she joined, upon profession of faith, in November, 1851.

[1] December 17, 1848. Deacon Joel Fuller, "after he had served his own generation, by the will of God fell on sleep, and was laid unto his fathers." Acts xiii: 36. When shall we see his like again? The Lord give the churches and pastors such deacons. — *From the Church Records, by Dr. Gilbert*, p. 87.

[2] *Joseph S. Clark, D.D.*, became a member of this church January 2, 1848, while he was Secretary of the Massachusetts Home Missionary Society. In 1853 he became connected with the Congregational Library Association, and served it as Corresponding Secretary, Financial Agent, and Editor of the *Congregational Quarterly*, till his death, which took place at South Plymouth, Mass., August 17, 1861, at the age of sixty years. His funeral was attended at the church in West Newton, the services being conducted by the pastor, assisted by Rev. Mr. Holmes, of Plymouth, Rev. Mr. Quint, co-Editor of the *Congregational Quarterly*, and Rev. Dr. Hooker, Secretary of the Massachusetts Home Missionary Society.

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The later memory of *Rev. Ari Raymond*,[1] in his enthusiastic interest in his Bible-class, adds another to our ministerial helps in the past; and we are not without grateful witness today that this succession has not passed away, in the person of our presiding officer.[2]

The hour fails us to mention even by name many others worthy of our tribute of praise for their long and unselfish devotion to this church.[3] The places that once knew them in their constant presence in the sanctuary, the prayer-meeting, and Sabbath school, now know them no more, and the forms once filling these places are crumbled into the dust of the grave; but their words, their prayers, their examples of devotion, are living with an unwasting vitality. The very air is full of the past. Influences come upon us from the walls around us. The echoes of other voices reach us. "We are encompassed about with a great cloud of witnesses." It is ours to sit and listen.

The sun does not bear away its light with itself at its setting. It leaves behind a brilliant trail of radiance which is the guide of many a weary traveler at the evening twilight. For the growth of ages since, our fires are burning more brightly at this hour. Leaves fell in these fields on that autumn day one hundred years ago, but the soil is richer today for their life. The waters of the little sluggish stream with prosaic name[4] behind our meeting-house have been flowing on to the sea through all the century, and, thence sucked up into "those wandering cisterns in the sky," have

[1] *Rev. Ari Raymond* united with this church, by letter, May 3, 1867. He had been a Home Missionary in Canada for twenty-five years. While resident here he served as Assistant Librarian of the General Theological Library, Boston. Loss of health confined him to his house and to his chair for three years before his death, which occurred on the 22d of March, 1881, at the age of sixty-five years.

[2] Rev. I. N. Tarbox, D.D.

[3] See Appendix V.

[4] Cheesecake Brook.

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poured themselves upon wider fields, while we stand by the brook and listen to its song today:

> "Men may come, and men may go,
> But I go on forever."

So while we stumble over the graves of past generations, and tread their dust beneath our feet, yet we build upon the foundations they laid, we reap from the seed of their sowing, we are guided by the light of their lives.

Their record was an honorable one. All the heroism, the patience, the faith, the sacrifice for which it stands cannot be told. Let us be thankful that we are in such a succession, that we are heirs to such virtue and piety. The streams which have made glad and greatly enriched the city of God must not stop with us, and disappear as rivers among sands in a desert. We should add force and width thereto, and send them on more swiftly, to bear refreshment and verdure and life to those who shall come after us. May our descendants who shall gather here a hundred years hence delight in our memories, as today we rejoice in the memory of our fathers; and, from generation to generation, all the honor and the praise and the glory shall be ascribed to the same Triune God, the Father, the Son, and the Holy Spirit.

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Wilh.m Greenough.

The above silhouette of the Rev. William Greenough has been discovered since the date of printing the accompanying Memoir.

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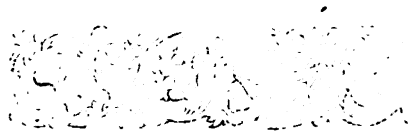

SKETCH

OF THE

REV. WILLIAM GREENOUGH.

BY PRESIDENT ANDREWS, D.D., LL.D. At the recommendation of an esteemed friend I have prepared a sketch of the Rev. William Greenough, D.D., late pastor of the Second Church in this parish. I beg to call your attention to the fact that in this parish covers the first two hundred years of its existence, a period of which only two years are not covered by the ministry of Dr. Greenough and his colleagues and predecessors. Many of the members of the congregation will know much more than I do of the facts in the life of their pastor, and will be able to supplement from the testimony of their own memories what I have to say. I prefer to present to you the materials I have collected, and which have come to me, and which can be corrected and supplemented by your hands. So many statements pertaining to the past are interesting and worth preserving already in print, that my notes will not be necessarily incomplete much that has long been known in the community.

The Rev. William Greenough was born at the residence of his father, the old Clark mansion, at the North End, Boston, on the 29th of June 1785. He was the son of Deacon Thomas Greenough, of the New Brick and the Churches, by his second wife, Sarah, the daughter of Stoddard, of Boston. He was a great-grandson of grant Captain William Greenough, who was here before the year 1650, was a ship-builder on Lynn (now Commercial Street, and an active man in the affairs of the town. He

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H. S. Greenough

... Greenough has been discovered since the date of

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SKETCH.

BY WILLIAM W. GREENOUGH.

MR. PRESIDENT AND FRIENDS: At the request of your committee of arrangements I have prepared a short memoir of the Rev. William Greenough, the first pastor of this church, which I beg to offer for your consideration. His life in this parish covers the first half of the century, the completion of which calls you together today. Whether he fulfilled his whole duties as a man, a citizen, and a Christian minister in the community where he lived and died, and among the people who knew him best, is to be discovered from the testimony of his contemporaries. I shall have the honor to present to you the material facts of his life, so far as they are known to me, and will then leave the judgment in your hands. So many statements pertaining to his character and worth are already in print, that any notice of him must necessarily include much that has long been known to this community.

The Rev. William Greenough was born at the residence of his father, the old Clark mansion, at the North End, in Boston, on the 29th of June, 1758. He was the son of Deacon Thomas Greenough, of the New Brick and Second Churches, by his second wife, Sarah, the daughter of David Stoddard, of Boston. He was a great-grandson of the emigrant Captain William Greenough, who was here before the year 1650, was a ship-builder on Lynn (now Commercial) Street, and an active man in the affairs of the town. He had

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served as a captain in King Philip's war, was captain of one of the train-bands of Boston, and an officer of the Ancient and Honorable Artillery. Besides this, he was a member of the Second Church, and evidently a Puritan, with strong Puritan influences in his family and surroundings. It was his daughter Anne who received from Cotton Mather the remarkable commemoration contained in his *Magnalia*:

"She left the world when she was about five years old, and yet gave astonishing discoveries of a regard unto God and Christ, and her own soul, before she went away. When she heard anything about the Lord Jesus Christ, she would be strangely transported and ravished in her spirit at it, and had an unspeakable delight in catechising. She would put strange questions about eternal things, and make answers herself that were extremely pertinent. Once, particularly, she asked, 'Are we not dead in sin?' and presently added, 'But I will take this way: the Lord Jesus shall make me alive.' She was very frequent and constant in secret prayer, and could not, with any patience, be interrupted in it. When she fell sick, at last, of a consumption, she would not by sports be diverted from the thought of death, wherein she took such pleasure that she did not care to hear of anything else; and if she were asked whether she were willing to die, she would still cheerfully reply, 'Ay, by all means, that I may go to the Lord Jesus Christ.'"[1] No anecdote could more vividly portray the influences which encompassed this young life, and the conversations to which she had listened in her strict Puritan home.

Of the grandfather of the Rev. William Greenough, Captain John Greenough, and his father, Deacon Thomas Greenough, it is perhaps unnecessary to say more, in this connection, than that they were prominent and prosperous citizens, and members of the Second Church, and continued the Puritan habit of walk and conversation.

[1] Book VI, Example IV.

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There is no record of his early years. He was fitted for college in his native town, and entered Yale in the autumn of 1770. A letter from his father, written in October of that year, is extant, and is filled with good advice. In the scriptural language which was customary at the time, he says: "My dear, the end of living is to die well; in order for that, I would have you devote yourself to the fear of God now in your youth, and then he won't forsake you when you grow old. Be careful to read your Bible, and lift up your heart to God to enable you to put a right construction on the Holy Scriptures, that it might make you wise unto salvation." Mr. Greenough finished his collegiate course in 1774, graduating with high honors, and with the valedictory oration in Latin as his part assigned at the Commencement services. He remained at New Haven, as a resident graduate, for one or two years afterward, pursuing his studies, and was admitted to a Master's degree at Yale, and honorary at Harvard, in 1779. It is presumed that those studies had reference to the profession which he was to embrace, and to which his life-work was to be devoted.

Whether he became a member of the church while in college is not absolutely known to me; but, from his own statement of his religious convictions at the age of twelve years, such an event is by no means improbable. He was admitted a member of the Second Church in Boston, February 1, 1778, under the Rev. Dr. John Lothrop.

From the conscientious devotion to principle which marked his whole career, at the time when it became necessary to embrace a profession he went through many painful anxieties. Endowed with an understanding and talent which would have obtained success in either of the learned professions, or in the conduct of mercantile affairs, one can only surmise, at the present day, the cause of his hesitation and doubt. Years after, when it became necessary for his eldest son, then fitting for college at the Phillips Academy, Andover, to make up his mind as to the path which he would select, he said, "If I thought he would suffer as much as I did in determining on the choice of a profession, I could hardly desire his life."

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There is no question now as to the correctness of his decision. He embraced the profession for which few men were so well fitted by education and character. At what time he was licensed to preach is not known to me. It is probable that, on his return to Boston, he consulted with and followed the advice of his kinsman, the Rev. Dr. Chauncy, at that time one of the most learned and respected of the New England clergy. In 1777, in connection with his friends, the Rev. John Eliot and the Rev. John Bradford, he assisted in the formation of a social club which met weekly at the houses of the members, and which today is in vigorous life, one hundred and four years after its formation. It has been greatly enlarged from its original functions, as at the outset it consisted only of three clergymen, three lawyers, and three physicians. I mention this fact because in the club traditions he is called, in 1777, the Rev. William Greenough.

When and where he preached his first sermon is not known. He had given sufficient knowledge of his powers to be asked, in October, 1781, by the society forming in West Newton to assume its pastoral charge, and on the anniversary which is now celebrated he was settled over the young parish, the ordination sermon being preached by his friend and pastor, the Rev. Dr. Lothrop, of the Second Church.

Let us stop for a moment to contemplate the conditions upon which the young clergyman entered upon his charge.

His little church embraced twenty-six members, dismissed from the First Church in Newton. His "parish included not only the village of West Newton, but what is now that part of Waltham south of Charles River, North Village, the greatest part of Newtonville, Auburndale, and the Lower Falls." It is supposed that this area included fifty-five to sixty dwellings. In fact, the whole town was sparsely populated. It contained only 1,308 inhabitants in 1765, and numbered in 1790 but 1,360. In the year 1800 it is stated that in an area of two square miles in West Newton there were but fifteen houses.

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As a token of the Christian sympathy of the Second Church in Boston, it presented to the infant church one of its Bibles; and Deacon Thomas Greenough, the father of the young pastor, gave for its service a christening basin, two flagons, and two dishes.

The exhaustive war of the Revolution, which had proved so burdensome upon the resources of New England, and especially of Massachusetts, had just been brought to a triumphant issue by the surrender of Lord Cornwallis and the British forces at Yorktown on the 19th of October, but a few days before. John Hancock was governor of the Commonwealth. The unbalanced confederation of the old thirteen States, from its want of cohesion, was going from bad to worse. The people were poor, especially in the country villages. Mr. Greenough was a strong advocate of the popular cause, followed its fortunes with the deepest interest, was subsequently a Federalist in politics, and to the end of his life was fond of recapitulating various incidents which alternately raised and depressed the hopes of the community, from the beginning to the end of the war.

In the country so sparsely populated there was socially but little opportunity for intercourse among the people. The Sabbath services were the only stated occasions which called the families from their homes, and furnished the means of acquaintance and mutual sympathy. Says an accurate historian: "Every one went; families from a distance came for the whole day, bringing their dinner with them [unless provision was made for their comfort at the minister's house, as was the case in this parish], and leaving one child at home to watch the house and prepare the supper. The elders rode, carrying their wives on pillions, and sheds became the invariable accompaniment of the meeting-house. The young people walked to church, sometimes many miles, and were wont, from a thrifty regard for appearances, to stop and change their shoes and stockings just before they reached the church. Between services was the

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great occasion of the week. Then all the news and gossip of the neighborhood were interchanged, and formed, with the sermon, the topics of discussion. This brief interval of friendly meeting is the one gleam of enjoyment which relieves the New England Sabbath."[1] The Puritans were no holiday people. The struggle for existence, with the industrious farmers in the villages, was stern and serious. Their life was eminently a religious one. Every meal was an occasion of prayer; private fasts were common; and recurrence to the Scriptures as a guide of life and conduct, and a resource in affliction, had become a part of their natures. Probably one result of this widely spread religious culture was that the commission of crimes was, on the whole, less frequent than in the other portions of the Union. The standard of morality has since been gradually lowered; but at that time doors and windows were always left unbarred in the country. "The roads were perfectly safe. Young girls not only travelled alone in public conveyances, where they were universally well treated and protected, but rode through lonely woods after nightfall, unguarded and without fear or molestation." The rapid increase of population and wealth during the last fifty years is of course largely responsible for this change.

It is asserted that there were no beggars or poor persons, nor any class looking to charity for support, to be found in the country villages. The settlement laws, giving residence after three months, were strictly enforced. A stranger arriving at any village was at once put under examination by the proper officers, for the purpose of ascertaining whether he possessed the means of support for himself and family, if he had any. Paupers were set up at auction, and sold to the lowest bidder for their support, who took them for such work as they seemed likely to accomplish.

The servile classes were small. Slavery had been substan-

[1] Lodge, *English Colonies*, p. 433.

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tially abolished in the country towns of Massachusetts at the close of the war.

One more paragraph will add sufficient completeness to this picture of our immediate forefathers. "They were a simple, unpretentious race, almost universally frugal, hard-working, thrifty, intelligent, and honest; but they were also often hard, often narrow, averse to spending money, and not generous either in their conception or mode of life."

These were the approximate conditions of the people among whom Mr. Greenough first cast his lot in life, and labored to its end. No wonder that, with the sparseness and poverty of the population, there should have been grave doubts among the best friends of the parish as to the success of the young pastor. His salary was fixed at eighty pounds and fifteen cords of wood, considered to be equivalent to $266.66.

Fortunately for his people and himself, he was not dependent for support upon this compensation. His mother, the daughter of David Stoddard, deceased in 1778, had left him joint heir with his brother of her valuable real estate, which produced sufficient income to take suitable care of himself and the family that was to come; so as to enable him to distribute in charity in his parish all and more than he received from it in money during the long years of his settlement.

In the fourth year of his ministry, in the year 1785, after having become acquainted with the wants of the parish, he took unto himself a wife every way suited to be a helpmeet, and ready to assist in all parochial affairs. On the 1st of June he married Abigail, daughter of the Rev. Stephen Badger, of Natick, who had succeeded, in 1753, the Rev. Oliver Peabody as minister of the church, and as missionary to the feeble remnant of Indians still inhabiting that town. She lived but eleven years, leaving behind her four young children, a son and three daughters, all of whom lived to become of age. What her character was is best told by the

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one who knew her best, and who had his judgment inscribed on her tombstone, as follows: "Endowed with strong mental abilities, and blessed with a disposition peculiarly mild and benevolent, she was highly esteemed. As a child, a wife, a parent, and as a friend, she shone with such a luster as greatly endeared her to those with whom she was closely connected by the ties of nature, affection, and friendship. In early life she made a profession of religion, and by her temper and conduct afforded her afflicted friends the consoling hope that their loss was her unspeakable gain."

Left with this family of young children requiring a mother's oversight, he was so fortunate as to secure for a second wife a lady every way fitted to succeed his first partner. He married, on May 22, 1798, Lydia, daughter of John Haskins, of Boston, who became the mother of one son and four daughters, and survived her husband twelve years. Many anecdotes are extant of her clearness of perception, of her personal sympathy with the families of the parish, of her association with her husband in parochial visits and cares, and of her large administrative ability, She left a personal impression upon the people which the lapse of fifty years has not effaced from the grateful recollections of the few survivors. One of the church gives the following personal description: "She was a stately, fine-looking, consistent, Christian woman. She seemed to endeavor to gain the good-will of all."

Nearly contemporaneous with the settlement of Mr. Greenough, the great Congregational schism which finally divided the sect into what were termed Orthodox and Unitarians began to loom up in the not remote future. I do not propose, at the present time, to rake up the embers from which the fires are now extinct. But to understand fully the conservative character of the young pastor, and his faithful adherence to the form of Puritanism in which he had been educated, and which he believed to be the faith "once delivered to the saints," it is necessary to give a short sketch of the radical changes brought about by the distinct separation

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of the two parties in controversy, and perhaps to show approximately the final results.

The absolute divorce from any clerical association with many of his old personal friends and brethren in the ministry, with the changes which consequently came to pass in Harvard College, was the great grief of his life. But in him was no turning or shadow of turning. He was in no way possessed of the "fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race," to which Milton refers. He not only fought what he deemed to be heretical doctrines wherever he went, but he firmly refused to exchange pulpits with such of his brethren as were not, in his opinion, sound in their teachings.

Beginning with the open Unitarianism of the Rev. Dr. Freeman, at King's Chapel, in 1784, the doctrine made its appearance in the Congregational churches in the next decade by the publication of the *Bible News* of the Rev. Dr. Worcester, of Brighton, and was brought, a few years later to an apparent culmination by the installation of the Rev. Henry Ware, Sr., in the Professorship of Divinity at Harvard College, a Unitarian professor on an Orthodox foundation. These and other conditions, and the controversies and free discussions to which they gave rise among laity and people, made the position of a minister one of great vigilance and activity, and of constant questioning as to the reason of the faith that was in him. Mr. Greenough's geographical position placed him in the middle of the contest, and no one was surprised that he stood firm and unyielding in the old New England faith and in the Puritan doctrines.

During his middle life he saw the Boston churches with which he had originally been in full communion, one after another, fall away from his creed, until the Old South alone reared on high the standard of the true cross and the catholic Trinitarian doctrines. He took a large interest in the formation and building up of Park Street Church, in 1810, which

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by its erection was to become a new bulwark to prevent the spread of what was then deemed the prevalent heresy. It is not too much to say, at the present time, that during the continuance of the active controversy, the determination, intelligence, and devotion with which Father Greenough had adhered to his principles gave large assistance to his side of the controversy, and could not fail to extort the respect of his opponents for his thorough honesty of purpose and purity of life.

Now that the bitterness of the debate has long passed, one may possibly measure its results upon the theology of New England, as apparent to the calm observer. Would it be going too far to say that the Orthodox Church of today is stronger and wider spread than ever before, and that, while holding tenaciously to Evangelical doctrines, it has been liberalized; and, on the other side, that the more conservative class among Unitarians hold opinions not entirely dissimilar from the liberal Orthodox; while the realistic section are floating away where every preacher is his own standard of religious faith and pulpit instruction?

But Mr. Greenough's attention was not solely limited to the seceders from the Puritanic faith. He watched closely the doctrines of those who nominally adhered to the more important articles of his creed, but who sought to ingraft new departures in the churches. He was instrumental in forming the Evangelical "Society for Promoting Christian Knowledge," organized in the year 1800, of which the specific object was to check the tendency to "Hopkinsianism"—a name derived from its teacher, Rev. Dr. Samuel Hopkins, of Newport, R. I. In his belief, God had foreordained whatever had come to pass, and therefore was the author of all sin; that regeneration from total depravity was practically impossible by any personal effort of repentance; that if men were not converted through their religious advantages, it but increased their guilt; with other doctrines long since buried in the leaves of the books in which they were printed. If the

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society is still in existence, any publication of its meetings has escaped my notice.

In his own parish he gave special attention to such organized forms of Christian usefulness and endeavor as should unite his people in working for the general good. When the great benevolent society now known as the American Board of Commissioners for Foreign Missions was formed, in 1810, monthly concerts of prayer in assistance of the object were held throughout the New England churches, and have been continued up to the present time, yielding important practical results, and giving sympathetic aid to this extensive organization. The Newton church, under the lead of its pastor, became awakened to the importance of united effort in the cause of missions, and the women of the society had also a union of their own for the same general object.

The project for Sunday schools did not meet from him so favorable a reception. His natural dread of radical innovations, and his Puritan conservatism, made a longer deliberation necessary before he gave his full consent to the experiment. He desired to wait and see "how the thing worked in Brother Homer's parish." The ground seemed to him debatable, but the school was eventually opened. Its way, however, had long been prepared by his Bible-classes "of young people, who met once a month, on a week-day afternoon, in front of the sacramental table, to be instructed, counseled, and prayed for;" and, says one of the survivors, "happy children were we." Religion, with him, was a reality, to be carried into daily life and practice. His sense of duty and obligation made him influential, not only in his own parish, but through the town. He often visited the public schools, to see how the young were intellectually nurtured. He literally watched and prayed. One of his friends said of him, in a good sense, that his godly life was a continual sermon.

Thus he continued in what seemed to him the path of duty in the long years of his ministry, which led to the affection and reverence of his people, and the respectful regard of those outside his immediate ministration.

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In the year 1828 the Rev. Lyman Gilbert, D.D., was selected as his colleague. Of his relations to the senior pastor, until the time of the separation by death, he has given a most valuable record. The fifty years of his ministerial service were now fast coming to a close. He died at his home, on the road leading to the Lower Falls from West Newton, on the 10th of November, 1831, in the seventy-fifth year of his age, and was buried, by the side of the members of his family who had preceded him to the grave, in the now dilapidated burial-place of the parish. His last sickness was borne with Christian resignation and fortitude, and during its continuance he received many visits and much sympathy from his large circle of attached friends and relatives. His life of duty, affection, faith, and charity was over, and he went to his long rest.

His personal appearance was striking: tall and spare, slightly stooping, over six feet in height, with large feet, ankles, and knee-joints, which were brought distinctly in view by his suit of small-clothes and long stockings, worn with silver knee-buckles, and shoes, the latter also with silver buckles. His nose was large, his forehead high, and the expression of his face benevolent and sympathetic, with a decided touch of firmness about the mouth. His coat was cut in the style in vogue in 1776, and he wore a cocked-hat until it was so rarely seen that the boys followed him in the streets when he went to Boston. In the pulpit he originally wore a white stock and bands and a preacher's gown.

Mr. Greenough was the friend of his people. This I mean in the true old English sense in which Bishop Jeremy Taylor has embodied the quality: "He only is fit to be chosen for a friend who can give counsel, or defend my cause, or guide me right, or relieve my need, or can and will, when I need it, do me good."[1] His oldest son once remarked that he did not want to be a minister, for his father had not only

[1] Bishop Taylor's letter to Mrs. Catharine Philips.

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his own troubles, but all the troubles of his people on his mind:

> "To them his heart, his love, his griefs were given,
> But all his serious thoughts had rest in heaven."

His natural sympathies, his warm heart, and unworldly nature naturally brought him into connection with every person who needed help, and the relation in which he stood to the anxious, the poor, and the afflicted was at once comprehended by them. They were not of the race who sought and could not find. Even those who had no special need of his ministrations, except in his clerical office, spoke of him as a kind friend. It was said by his colleague, the Rev. Dr. Gilbert: "He was alive to everything around him, and it seemed, at times, that all the cares and joys and sorrows and dangers of his people and the nation and the world were interwoven with the fibers of his soul."

His personal characteristics, as they come down to us from tradition, from many anecdotes, and from the internal evidence afforded by the well-known facts of his life, are so strongly and distinctly marked that there is no variation in the testimony of those who knew him personally, and whose record of their acquaintance is either in print or in manuscript. Earnest, direct, and of conscientious integrity, his opinions were decided, and were pronounced with no indistinct utterance. He said what he meant, and he spoke what he felt. His conversation had a plainness of manner which sometimes savored of bluntness; and this was not infrequently misunderstood by strangers. A more intimate acquaintance, however, showed that this apparent roughness was only a branch of that frankness of character for which he was distinguished and highly respected by all who knew him. Says his old friend, Dr. Jenks, who had made his acquaintance when himself a boy, and had continued intimate relations with him through his life, ending with an address at his funeral: "His convictions were deep and thorough; his reverence for God and his word, his Sabbath and ordinances, was

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sincere; his hatred of sin and detestation of it, in all its forms, pointed and honest; his deportment fearless, independent, and strictly conscientious; and, in the simplicity and integrity of his heart, he manifested these qualities with great uniformity and consistency, seeming to wonder at the cunning, duplicity, hypocrisy, and selfishness which he at times detected in others, but not hesitating to reprove it, with humanity and Christian compassion, indeed, but with marked decision and abhorrence."

Yet it was not inconsistent with this directness of expression that his sympathies should be tender; that he should be conscientiously and generously hospitable; and that he should receive much pleasure in social life. He took great notice of children, and his relations to those of his parish established an affection and gratitude of which some now living delight to speak. He bore no ill-will to those who had injured or attempted to injure him — a trait of character which may well be considered remarkable, when one recollects the bitter religious controversy of his time.

President Allen, in describing some traits of the Rev. Dr. Chauncy's character, is thought by the Rev. Dr. Jenks to have drawn a precise portrait of Father Greenough. "He was respected," says President Allen, "for the excellence of his character, being honest and sincere in his intercourse with his fellow men, kind and charitable and pious. Dissimulation, which was of all things most foreign to his nature, was the object of his severest invective. His language was remarkably plain and pointed when he spoke against fraud, either in public bodies or in individuals. No company could restrain him from the honest expression of his sentiments."

A sketch of the daily routine of his family life, drawn by a lady who was a near relative, and who in the year 1826 spent six months in the household, is fortunately at hand, and opens a clear view of their home ways. She says Mr. Greenough rose early, and attended family worship before breakfast. He then was engaged in studies and with his books till twelve

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o'clock, at which time the dinner was always ready. After dinner he would go out, or oftener receive company. His circle of acquaintances was large. His own people came to see him, and in those times he had also a great deal of ministerial company. He and his wife being from Boston, his house was always open to their friends from that city. After tea, Mrs. Greenough and the rest of the family would join him in the sitting-room, with the wood fire burning on the hearth, and the evenings were passed most agreeably. Precisely at 9 P. M. evening prayers were attended, and then the family retired for the night, unless on extraordinary occasions.

Hardly any minister who ever preached carried into his pulpit more of his best attributes. All the personal characteristics which were most noticeable and praiseworthy found full utterance in his sermons. His discourses were often *extempore* — as often, naturally, as he felt that the subject and the occasion were sufficiently familiar to need no special written preparation. As a preacher, his efforts were marked by simplicity, sound sense, and clear exposition of doctrine, and, consequently, easy of comprehension by his audience. Their sincerity always attracted attention, and carried with him the sympathy of his hearers. His style of elocution is said to have been unusually chaste and pure. With his clearness and directness of thought and expression, it is not surprising that his faculty of explaining difficult passages in Scripture should have been unusual and satisfactory. He never asserted Bible truths on his own responsibility. He always said, "I apprehend," where many would lay down the law of interpretation on their own personal insight. He preached for his people, and not for himself. His education, his power, his life, was for the service to which he had dedicated himself.

It is said that two or three of his discourses were printed, but of these only one has fallen within my knowledge. This is a sermon preached at the Old South Church, in Boston, on

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the 1st of January, 1814, before "The Society for Foreign Missions," and published at their request. It is a direct appeal for such aid as Boston might properly give: "Sensible that I am addressing those who live in a metropolis where acts of liberality have so much abounded, I trust you are not weary in well-doing."

May I not, then, bring the present insufficient memoir to a termination in the words of Dr. South, which may fairly be considered as applicable? "But that which makes the clergy glorious is to be knowing in their profession, unspotted in their lives, active and laborious in their charges, bold and resolute in opposing seducers, and daring to look vice in the face, though never so potent and illustrious; and, lastly, to be gentle, courteous, and compassionate to all. These are our robes and our maces, our escutcheons and highest titles of honor." [1]

[1] *South*, vol. i, p. 264.

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Address.

BY PROFESSOR J. HENRY THAYER.

The trouble is, Mr. Chairman, that the person commemorated does not select his spokesman. On being asked to speak, on an occasion like this, one is apt to be beset by an unpleasant misgiving as to his fitness acceptably to represent the departed. The misgiving is all the more warranted in my case, because I come from Andover. Now, Father Greenough was a dear lover of the Old Orthodoxy, while Andover Seminary, at its establishment, was affected with a disease known in those days as Hopkinsianism; and had any one been called upon then to speak for Andover, there would have been some dread lest he spread the contagion.

However, I shall take it for granted that Andover theology is no longer regarded in these parts either as "the pestilence that walketh in darkness," or as "the destruction that wasteth at noonday." Indeed, I make bold to presume that it would not be unacceptable to my honored ancestor himself; for, with all his other gifts and graces, Mr. Greenough was an eminently *sensible* man; and there is no more reason to suppose that, were he now alive, he would reject all the modern improvements in theology, than that he would appear before this audience in small-clothes, wig, and shoe-buckles.

Nay, it was he, and lovers of learning like him, who set in action the forces that are reshaping the world of religious thought. Some of the minds that have been most active in that world for a generation were his foster-children; got the

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impulse to their career more or less directly from him; and preëminent among them are the men who have contributed to make the Andover Seminary what it has been for a generation.

A quarter of a century or so ago, three Christian scholars were talking familiarly together at Andover, when one of the three, who worthily wears a most worthy prefix to his name, was asked where he got that prefix, "William Greenough." He replied that it was given him by his father, in honor of the patron of his early studies, Rev. Mr. Greenough, of Newton, who first turned his attention to the profession of which he was for many years a useful member. That son, himself a Christian minister, has held five successive professorships in four different literary and theological institutions, and fills at present the chair of Doctrinal Theology in the Union Theological Seminary of New York city. This reply drew forth from the questioner the fact that he in turn, through *his* father, was indebted to Mr. Greenough for his distinguished career. That father, for forty-six years a preacher of the gospel, was for twenty-nine of them Professor of Metaphysics in Brown University. His still more distinguished son, after having held for a short time the professorship of Moral and Intellectual Philosophy in Amherst College, was transferred to the Andover Seminary, where for forty-five years he has been unsurpassed as a brilliant preacher and writer, a fascinating teacher, a theologian of wonderful acuteness and power. It was now the third man's turn to speak — a man who has filled professorships in two New England colleges and in two theological seminaries, and whose writings on educational and Biblical topics have had a wide circulation. He declared that his indebtedness to Father Greenough was of no secondary character; for that same wise patron of learning cast a kindly eye on him when a boy at Natick, roused his ambition, aided him in his struggles, made him the man he was. Sir Humphry Davy, you remember, on being complimented upon his discoveries, replied, "The greatest of them all was Michael Faraday." In this line of discovery Father Greenough has

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won a triple crown. With beautiful congruity has one of his children, out of her patrimony, established at Andover the "Greenough Scholarship," for the aid of candidates for the ministry from generation to generation.

Nor was this incident, disclosing as it does his agency in blessing and building up Andover, and, through her, unnumbered other communities, altogether exceptional. It is rather a case in which the helpful influences which perpetually emanated from him converged for the moment into focal brightness. At least one other eminent preacher, professor, Oriental and Biblical scholar — the late Dr. William Jenks — has publicly put on record the fact that Father Greenough, in whose parish he was born, was the helper and guide of his early studies. And Mr. Greenough's interest in the schools of Newton is even yet, as I am told, a living tradition.

But his interest was not restricted to the training of youth, nor his activity confined within the range of his personal acquaintance and official responsibility. That magnificent epitaph of Sir Christopher Wren's, "Do you ask for his monument, look around you," does indeed find a measure of truthful application in this spot, once a wilderness, which he and his church have made as the garden of the Lord; but not the least precious nor the least permanent results of his life are those which lie beyond the vision of sense. The establishment of the kingdom of God throughout the earth was his endeavor no less than his prayer. He was thoroughly in sympathy with that missionary spirit which is one of the distinctive characteristics of our modern Christianity. The diffusion of the gospel among the heathen found in him early advocacy and constant aid. May we not reverently congratulate him today, as he looks down, we would fain believe, from his place among the spirits of the just made perfect, at the rich harvest which has sprung from his sowing — some thirty, some sixty, some a hundred-fold?

But these centennial celebrations, Mr. President, have more than an antiquarian interest. The chief value of the past lies

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in the lessons it reads to the present and the future. I trust, therefore, I shall not seem to overstep the proprieties of this occasion by letting my thoughts linger upon one or two of its suggestions.

1. Does not the life of Mr. Greenough emphasize the nobility of the Christian minister's calling? There are religious young men, nowadays, who think the ministry an unattractive profession. In casting about them for a career, the work of preaching the gospel has little allurement. But surely that is no mean position from which such results proceed as have been passed in review today. That is no ignoble office which invests a man with the sweep of influence which this humble pastor is discovered to have wielded; which works not only on a community at large, but on the best minds and to finest issues; an office which secures for a man the opportunity of starting one soul and another on a career, literally, of glory, honor, and immortality; which multiplies culture, spiritual refreshment, blessings manifold, to class after class, community after community, even to land beyond land. And this dignity, let it not be overlooked, cleaves not to the locality, but to the profession — to the work, not to the work when prosecuted conspicuously amid opulent and admiring crowds. West Newton one hundred years ago was not adorned with the wealth and culture which give it preëminence today. There is true nobility in the spectacle of that foremost graduate, who had enjoyed all the advantages which wealth and social position could then command, who was urged by ambitious kindred to give himself to some other calling, or to the delights of a life of elegant leisure — all must acknowledge that there was noble self-abnegation in his resolutely accepting the pastorate of a church of twenty-six members up here in "Squash End," as the region was long contemptuously called. But this halo of heroism, with its captivation for noble natures, has not altogether departed from the profession. Nay, the like opportunities for the like exhibition of heroic self-consecration are open to like-minded young men at the present hour.

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2. And this may remind us that Father Greenough's career directs attention to the kind of men needed for the ministry, and the method of getting them. We have in these days societies by which the contributions of the benevolent are gathered and made available for aspirants to the sacred office; but there is some occasion for inquiring whether it would not be wise to give a little more heed to the kind of men to whom this pecuniary aid is extended. In former times, I take it, a much more direct personal responsibility was felt respecting the class of men who should enter the profession; then they were *picked* men, *chosen* men of God — chosen by those whose daily duties rendered them adept in judging character, and who knew well, from experience, the requisites indispensable to success. Are they not now too often self-appointed — men who overlook the fact that many other things are necessary besides the *desire* to do a good work, in order to its accomplishment? To will is present with them, but how to perform they find not. When we see a single humble but vigilant pastor, with as scanty a range of selection as must have been open to him here seventy-five years ago, instrumental of putting into the high places of the profession a Jenks, a Stowe, a Shedd, a Park — yes, *two* Shedds (father and son), and *four* Parks (for all three of the Brown professor's sons became Congregational clergymen); nay, *five*, for the grandson is also a minister of the gospel — may we not, my clerical brethren, catch an admonitory suggestion?

3. Mr. Greenough's life also throws some light upon the secret of long pastorates.

The methods of clerical training are coming in these days to furnish a topic for public discussion. At this all interested in them must greatly rejoice. The discussion has been too long delayed; is conducted, as yet, in too desultory and gingerly a manner. Therefore, let the lamentation over the brevity of pastorates and the waning power of the pulpit go on. There is, indeed, a tone of irony in it to one's ear, on an occasion like this. Nevertheless, we must confess that the

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functions of the sacred profession are being virtually assumed by men whose chief qualifications seem to be a heart, a hymn-book, and a ready tongue. Young men organize Christian campaigns after the fashion of the politicians; and, armed with a limp-bound Bible and the "Gospel Songs," undertake —if I may borrow their not too reverent speech — to "stump the State for Jesus."

Now, do not imagine me to be undervaluing what is called "lay effort." On the contrary, I marvel at the days when it could be regarded as an ecclesiastical offense for a layman to institute or to conduct social religious meetings without clerical authorization. Would that all the Lord's people were prophets, even as they are all a royal priesthood! But the very fact that "gospel workers" and "praying bands" and "salvation armies" find their abundant opportunity but enforces to my mind the lesson which the diminishing influence and the peripatetic habits of the modern ministry inculcate. That lesson, put into words, sounds to us — thanks to Father Greenough and men of his stamp — like a truism: the need of an *educated* ministry. Who questions it? Ah, but everything is *relative*. It belongs to the very nature of a faithful minister's work to render that of his successors more exacting. The generous activity which he awakens calls for a still more generous and enterprising outlay. The very educators whom he helps to educate create a demand for a higher and wider range of professional learning. This is the divine law of growth in the kingdom of grace. Has the profession kept pace with it? Here and there, to be sure, a young man of first-rate parts and finished scholarship still goes into it; but how often, nowadays, does one recognized as Master of Arts, regular and honorary, of our two foremost universities, settle down, as to his life's work, to looking after a handful of sheep in the wilderness? Yet what need had such a pastor then of all the stores of learning, in comparison with the equipment required by one who would successfully meet, year after year for a generation, the intellectual questionings, the crav-

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ings of heart, of a community quickened by Sabbath schools and social circles and reading clubs and debating societies and public libraries, with magazines and newspapers which discuss fundamental problems in ethics, philosophy, religion?

And yet fears are expressed in certain quarters lest the ministry be over-educated; lest they become so interested in learned questions as to disqualify them to understand and relieve the needs of the humble! What such men (if they exist) want, is not a poorer education, but a wiser education. What they (and through them their parishes) suffer for, is not less learning, but more *piety*, more of the spirit of Him in whom were hidden the treasures of wisdom and knowledge, yet who came to bind up the broken-hearted and preach glad tidings to the poor. In proportion to the increase of untrained workers, both as respects number and activity, ought to be the increase in the number and attainments of those who are to be guides and standard-bearers to the people — men who unite in themselves consummate culture and the passion for souls.

The review of such a life as Mr. Greenough's ought to give us a higher estimate of the value and a fresh sense of the need of learned and godly ministers of the Lord Jesus Christ.

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COMMUNICATION.

BY DR. LYMAN GILBERT, OF BROOKLYN, N. Y.,

Pastor of the Church from July, 1828, to January, 1856.

[READ BY DR. TARBOX.]

MORE than a hundred years ago a little germ sprouted from the earth. A few leaves came out, but, chilled by frost, fell off on the approach of winter, leaving only a little sprig above the ground. Spring returned. Vitality was there: leaves again put forth, and a taller growth was attained. So on from year to year, I know not amid what perils, what foot of man or beast fell upon it; but in spite of all dangers it attained a size and beauty to attract the attention of John Barber, who, with his young wife, then kept the tavern in this place. He carried the tree upon his shoulder, and planted it before his door, in 1764. The road was then much lower than at present. The soil was good, and the aspect favorable to its growth. I know not what dangers it encountered from careless drivers, restless beasts, or mischievous boys. The variety of seasons fell upon it, and, though shaken by every wind and beaten upon by every storm, it grew on, striking a deeper root, and raising its head higher toward the skies. After fifty years' growth it was subjected to the fury of a storm that will ever be memorable in New England, known as the great September gale of 1815.

The same year in which this tree was planted on its present site, another event transpired. A house of worship, which

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had been in progress through much tribulation for years, was finished. It was a building thirty feet by forty feet, without ornament, and standing on the very lot where you now worship. The enterprise met with strong opposition from the people in the other part of the town; not because they were sinners above all others, but because, as the pastor's salary was raised upon the grand list, if one half or one third were allowed to secede, the whole burden would fall upon those that were left. "Touch purse, touch conscience," was a maxim of Father Greenough's. For a dozen years the people in this part of the town continued to pay the parish tax, and, in addition, to contribute to the support of worship intermittently, as they were able. At length a division was effected by legislation of the General Court. A church was formed, and William Greenough, having supplied the pulpit for six months, was ordained as pastor of the new parish, November 8, 1781.

The cause of truth and righteousness was to be maintained in troublous times. The Revolutionary war, with all its demoralizing effects, had raged for years. Cornwallis had just surrendered, but the war was not yet closed. Following the war, heavy taxes, numerous lawsuits, distressing the people and provoking the Shays rebellion, the French Revolution, the flood of infidelity, the fearful strides of intemperance, were so many forces antagonizing this and all similar enterprises for good.

Still another storm was rising. A great defection from the faith of the fathers came over the churches in this part of our country. All the Congregational churches, with one exception, in Boston, and a few in the vicinity, felt and yielded to the shock.

No one event shows more vividly the strength of that storm than the case of the late Dr. Channing. Trained under the ministry of Rev. Dr. Hopkins, and settled as pastor of a church in Boston in 1803, he had for one of his parishioners the mother-in-law of the late Dr. Codman. Dining at her house on Saturdays, he made the acquaintance

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of young John Codman, an heir to a large estate, and a recent graduate of Cambridge College. His recent conversion and earnest Christian faith had determined him to enter the ministry, and he had already commenced the study of theology with Dr. Ware, of Hingham.

Channing conceived a warm attachment for Codman, invited him to ride with him in his carriage, and took occasion to advise him of the alarming defection from the faith of the fathers which was coming over the ministers and churches, and especially the younger ministers; in view of which he urged him to a careful and diligent reading of the Scriptures, and earnest and persevering prayer, that he might be able to withstand the shock; little realizing that, in a future time, himself would be canonized as a leader in that defection.

As there was no theological seminary in this country, young Codman, having ample means, went to Europe in 1805, and pursued his studies until 1808. On his return, he preached in Dorchester. The people speedily gave him a call to settle with them as pastor; but, in view of the defection of which Channing had warned him, he declined the call, until the people should be better informed of his views of the gospel which he intended to preach. He therefore wrote out a pretty full confession of his faith, for their information. It was considered, and, though some objected, the call was renewed and accepted, and Dr. Channing preached the ordination sermon December 7, 1808.

Meanwhile, some of the people of the Old South attended some of the Baptist churches in a season of revival, and, partaking of the spirit, obtained a vote in the church in favor of a weekly evening lecture, as they then had no other services than the two on the Sabbath. This measure met with so much opposition from church and society that it was abandoned. Eight brethren then formed themselves into a society for mutual religious improvement. They met weekly; but such was the lack of confidence in the little band, that for several weeks not one of them could summon courage to

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engage in audible prayer. This was the nucleus of Park Street Church. For years their meetings were held, and the project of a new church was often discussed. May 11, 1808, Rev. Mr. Huntington was settled in Old South, colleague with Dr. Eckley. The same year Rev. Dr. Kalloch, of Savannah, Ga., visited this region in the cause of evangelical religion. He urged this little band to go forward, build a house, and form a church, and gave them reason to believe in that case he would become their pastor. In a short time the sum of $40,000 was pledged, and one half paid for the lot. Steps were now taken for organizing a church. The churches invited were Old South and Federal Street, Boston; Charlestown, Rev. Dr. Morse; Cambridge, Rev. Dr. Holmes; Dorchester, Rev. Mr. Codman. The Boston churches declined. The other three met February 27, 1809, and organized a church of twenty-one members. Five subsequently were added by profession. The corner-stone of the church was laid May 1, 1809, Drs. Holmes and Morse assisting. The church had at once extended a call to Dr. Kalloch, and invited Dr. Griffin, then professor elect at Andover, to preach one sermon on the Sabbath, in connection with Dr. Kalloch. This enterprise created warm discussions, and met with much opposition. Many of the subscriptions were withdrawn, and the little church for a time was in great peril.

Meanwhile, a council was called in this same year, October 3, 1809, at Waltham, for the ordination of Mr. Samuel Ripley. The Council consisted of Rev. Dr. Osgood of Medford (who gave the charge to the pastor), Rev. Messrs. Adams of Acton, Stearns of Lincoln, Eliot of Watertown (concluding prayer), Greenough of Newton, Homer of Newton, Ripley of Concord (sermon), Freeman of Boston, Cary of Boston, Kendal of Weston (installing prayer), Holmes of Cambridge, Foster of Brighton, Fisk of West Cambridge, Emerson of Boston (right hand of fellowship), Ripley of Waterford, Me., Buckminster of Boston, Wellington of Templeton, Parker of Portsmouth, N. H., and Williams of Lexington, with delegates.

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It was on this occasion that the gale struck Father Greenough and the two churches of Newton. It was to him a severe trial. Mr. Ripley was a relative of his family, and while keeping a school at the Lower Falls, in passing and repassing, was a frequent guest at his house. Dr. Emerson, of Boston, was Mr. Greenough's brother-in-law, and Dr. Freeman was brother-in-law to Dr. Homer. To others of the council, specially of the Cambridge Association, he was warmly attached.

By virtue of the third article of the Bill of Rights, religious societies had the exclusive right of electing their public teachers. Hence it had come to be understood, as I heard it avowed in an ordination sermon some twenty years after, that all a council has to do is to hear the call and the answer, and, if found regular, to proceed to ordination. No matter what dogmas the candidate may hold or preach, let the people see to that. Mr. Greenough told me that if a hundred dollars would have satisfied his conscience, he would cheerfully have paid it, and stayed at home. He felt, if he went, he must go under the charge of the apostle: "Lay hands suddenly on no man;" "That which thou hast received, commit to faithful men who shall be able to teach others also." Long before, as he said, he had come to the conclusion that there were truths in the gospel that made it differ from all other religions.

The papers were laid before the council, and the candidate was asked two or three questions, when the vote was taken, and, as all did not vote, the negative was called for. Mr. Greenough raised his hand. Mr. Homer, seeing his hand up, immediately put up his own; then Mr. Holmes followed, and perhaps Mr. Williams. Mr. Greenough was considered the head and front of this offending. On account of it, he told me he had been a black man in this vicinity for twenty years. And when he claimed that he had followed his conscience they said, "Nigger's conscience!" "What is that?" said I. "Don't you know?" said he. "The negro put his hand on his breast and said, 'Something in here says I won't.'" Dr.

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Homer met with no such reproach. When rallied on the matter, it was sufficient for him to say, "I will never leave Brother Grènno" (Greenough). Dr. Freeman's influence over Dr. Homer was very great, and he would just as readily have voted the other way, if Brother "Grènno" had.

On his death-bed Mr. Greenough told me he had been reviewing that scene, and said he thought then he did right, and he felt now that he did right.

January 10, 1810, Park Street Church was dedicated, and Dr. Griffin preached the sermon. The church had already extended to him a call, and also to four others, in succession, of the first ministers in the land, all of whom had declined. Boston at that time presented little attraction for Orthodox ministers. They now renewed the call to Dr. Griffin, who had preached for them, more or less, from the beginning. He was settled July 3, 1811.

Mr. Greenough had family relatives in that church, and was called on the council; but he told them if he could have felt it to be right, he should have stayed at home. But they said, "Oh, Mr. Greenough, we are glad to see you here." He was chosen Moderator, and gave the charge, Dr. Morse the introductory prayer, Dr. Worcester the sermon, Dr. Holmes the consecrating prayer, Rev. Mr. Homer the right hand of fellowship, Rev. Mr. Huntington the closing prayer. The pastorate continued three years and nine months, which made about six years of service.

Dr. Bates, who was then in Dedham, told me, many years afterward, when Dr. Beecher was at the height of his popularity and usefulness, that if he had gone to Boston when Dr. Griffin did, he would have shared a very different fate. He said they told and published such outrageous stories about him that his friends were abashed, and ashamed to hold him up, and felt obliged to let him go. I was told by some one that he resigned, and returned to his old people at Newark, N. J., and preached on the text, "But the dove found no rest for the sole of her foot, and she returned unto him into the ark." Mr. Greenough had to share in all that odium.

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Though Dr. Codman's people had urged his settlement, a complaint was made that he neglected to exchange with certain of his council which ordained him. This was a long and stubborn controversy. At length a mutual council of twelve pastors and delegates was agreed upon. Dr. Codman came to see Mr. Greenough, as one whom he wished to select. Mr. Greenough desired to be excused. Dr. Codman persisted. Then Mr. Greenough told him, "I will come and hear patiently all on both sides, and then decide just as my conscience shall direct." Mr. Codman said, "You are just the man we want."

The parish chose— J. Reed of Bridgewater, R. R. Eliot of Watertown, T. Thatcher of Dedham, Dr. Bancroft of Worcester, Dr. Kendal of Weston, Dr. Thayer of Lancaster.

Dr. Codman chose— Dr. Prentice of Medfield, Dr. Lyman of Hatfield, Mr. Greenough of West Newton, Dr. Austin of Worcester, Dr. Morse of Charlestown, Dr. Worcester of Salem.

The council met October 30, 1811.

These were trying times. If Father Greenough had yielded to the pressure and fallen before the storm, the two churches of this town would have gone with the rest. He said he had never published anything in the controversy. His maxim was, "Opposition makes opposition." He retained his connection with the Cambridge Association, and at the ordination of Sewell Harding in Waltham, in 1821, served on the council with that same Mr. Ripley, but drew off and joined the Suffolk Association not long after. The war of 1812–15, with military trainings and the increased evils of rum-drinking, followed. Rum sold at fifty cents a gallon; everybody must drink, and everybody must treat.

Mr. Greenough told me he had seen many a time in his ministry when he would have left the place, if his conscience had let him. In one of these times he exchanged with a brother whose case seemed less hopeful than his own, and he said to him, "What makes you stay here in so small a field?" He replied, "Did you notice an elderly woman, in a corner

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pew, giving you the strictest attention all through the service?" "Yes." "Well, I am staying here to do what I can to help that woman into heaven." He reflected upon it, and settled down to his work.

In 1826 the cause of temperance came up. Many gave up their drinking habits. A conference of churches was held in the East Parish. Mr. Greenough stated that for fourteen years they had been in a state of spiritual dearth. Dr. Beecher said, "God willing, Father Greenough shall not say that at next Conference." A revival in these two churches followed. A colleague was settled with Dr. Homer. Then Father Greenough came before his people, and said that he had spent his days among them, and now if they would settle a man whom he should approve, he would give up his salary and preach half of the time. They said, "No, Mr. Greenough; preach on. We are not wanting a change." But he said, "I want to feel that the gospel will be preached here after I am gone."

As for myself, I have not much to say. When drawing near the time of leaving the seminary, I looked back over the way in which the Lord had led me into the ministry. I said, "I will commit my way still to his direction." Dr. Woods said to me, "If you will go on a foreign mission, I will be happy to encourage it." I replied that "it was by a sunstroke that I was turned aside from manual labor to a course of study, and it seemed not prudent for me to settle in a hot climate such as the missionary stations were then in." Soon after, Professor Stuart said to me, "I am applied to by friends in Danbury, Conn., for a candidate. Will you go?" "Yes, sir." I preached there the first Sabbath after leaving Andover, and engaged for three months. At the end of that time a parish meeting was held. It was said all the people were ready to give me a call; but the parish had at some previous meeting voted they would never settle another pastor except on a condition of six months' notice. The church had also voted never to settle one on such condition. A prelim-

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inary question, therefore, was debated till a late hour at night, when the meeting was adjourned for two months, and I was requested to continue. Then, at the end of that period, another meeting was held, and continued until after midnight. I left the next day for New York; stopped there over two Sabbaths, on one of which I preached, and was invited to supply the pulpit of an absent pastor for six months. But I had planned to visit my native State, Vermont. I reached Middlebury on Monday, at ten o'clock A. M., and called on my old pastor. At twelve o'clock the mail from Boston brought a letter from Father Greenough to Dr. Bates, president of the college, asking him, on the score of old acquaintance, to send them a candidate. Dr. Bates, who had been pastor in Dedham, brought the letter directly to me. I told him I intended to return to Massachusetts in three weeks, when I would call on and preach for Mr. Greenough. On my way I stopped at Andover, and called on Professor Stuart. As soon as he saw me he cried out, "Oh, you ought to have been here yesterday. A committee were here from Dr. Payson's church after a candidate, and we had no one to recommend." "Well," I said, "I am pledged for Newton for next Sabbath." As I had been requested by friends in Danbury to keep myself unengaged, and keep them advised, as long as I could, in the hope of extending me a call, I hardly felt at liberty for another engagement.

In due time I arrived at the venerable home of Father Greenough, was very cordially received, and preached for him the next day. On Monday morning he said to me, "If you have made up your mind that you will not settle in a small parish, the sooner you are out of town the better it will be for us." I told him I had no such purpose, but should follow the leadings of Providence. I preached four Sabbaths, and left to preach at Brighton, in the absence of the pastor. Just then I received another letter from Danbury, and, as a parish meeting at West Newton had been called, I asked them to wait two weeks, lest I might disappoint them. At the

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adjourned meeting I received a unanimous call. I consulted many friends, and among them Rev. Dr. Woods, professor at Andover, who was counted an oracle in those days. He replied, "I know all the ground perfectly. If you go there, you will not be merely a pastor in a small parish, but one of a host. We want to settle as many ministers in and around Boston as we possibly can, who shall work together"—for the end, as Dr. Beecher often expressed it, to turn back the captivity of Zion. So I concluded to accept the call, and was ordained July 2, 1828.

The population of the town was about twenty-three hundred. The West Parish, from the Lower Falls to Watertown, contained about sixty houses, and about four hundred and eighty people. In this population, about forty families were connected with the society; others had signed off. The church contained about fifty members; the Sabbath school, about forty scholars. In the community were counted twenty drunkards, and twenty more occupying a doubtful position. Mr. Davis had a private English school, and there were two district school-houses—one room and one story each. I found here no doctor, and the people were healthy; no lawyer, for the people were peaceable; no ex-minister, for all the ministers were needed, in those days; no liberally educated man, for his proper work was elsewhere. The people were farmers, mechanics, and other laborers, having not much time to play on instruments; only one piano in the place. The meeting-house, originally thirty feet by thirty-six feet, about ten years before had been turned round, and twelve or fourteen feet and a porch and belfry added. The main house was now thirty-six feet by forty-four feet, and it had wide galleries, and was lighted by fifty windows. The square pews in the body of the house had swing seats. A bell, for the first time, had been put up, to ring in the coming of the new pastor. My salary was six hundred dollars, and raised by taxation. In the limits of the parish were two corporations, which have no souls and could not sign off. The two paid

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about one third of my salary; but when the law was repealed, some three years after, having no souls to care for, they stopped paying.

Some religious interest was perceptible among the people when I preached there as a candidate, being a continuance of a revival which had prevailed in the town the preceding year, and several persons joined the church the Sabbath preceding my ordination. Probably about half the church had been the subjects of that revival, and were ready for every good work. I found myself surrounded by a united and loving people, with whom I lived for years in unbroken harmony. Many years after I became the pastor, Deacon Joel Fuller, who was one of the pillars of church and society, made a long journey. When he came back, he told me he had been to many places and called on many people, and at every place he visited they were complaining of their minister, and he was glad to get home, where there was peace and love. He was one who had felt great solicitude for the continuance of the gospel in this place. In 1826, when the Trinitarian church was built in Waltham, he did for it all that he was able, so that if, on Mr. Greenough's death, this church went down, he would have a place to worship near home. But he ceased not to pray for his own church. His wife told me, years after his death, it seemed to her that he prayed this house into existence; that he came home after the dedication, and said, "My work is now done; the gospel will be preached here." He died not long after.

Did time permit, it would be pleasant to call up to memory other men and noble women, not a few, who did good service in the Master's cause. They all worked together to the extent of their means, and beyond their means, to maintain the gospel at home, contributing, meanwhile, to the various benevolent objects presented. I resolved to preach the whole counsel of God, whether men would hear or forbear. As I sowed the seed, some fell by the wayside, some among thorns, some on stony ground, some on good ground, and sometimes we sang

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of seed that might lie buried long and spring up in after time, and he that soweth and he that reapeth rejoice together. There were seasons of refreshing and seasons of dearth. At one time, early in my ministry, I received into my parlor sixty inquirers in a single day and evening; at other times we mourned the absence of converting power.

My connection with the "host," as Dr. Woods called it, was agreeable and instructive. A single fact may give some idea of its working. Called once on a council a little aside from our usual field, I tried to excuse myself from serving as scribe by saying that I had already acted in that capacity on some fifteen councils.

But this is Father Greenough's day, and I forbear to say more of myself. Other facts respecting him and me have recently been published in the *History of Newton.* May this house prove to every worshiper none other than the house of God and the gate of heaven! Pray for me. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

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Address.

BY REV. JOHN O. MEANS, D.D.

Of the five ministers of this church, the services of three cover a period of ninety-nine years; the service of one as associate pastor overlapped that of the elder. Your other two ministers were so early translated to the Church triumphant that their united pastorates here cover but three and a half years.

I am requested to say something of these youngest men. They were my college classmates, and I was associated with them for a few months of ministry here.

In the class which entered Bowdoin College in 1839, one of the youngest was Joseph P. Drummond, of Bristol, Me. Though a boy of fifteen, he had the physical stature and aspect of a well-grown man, and brought from the then famous school of North Yarmouth the reputation of superior scholarship. In the largest class the college had ever had he at once took, and held to the last, rank among the foremost. Graduating in 1843, he became a successful teacher, and at one time, fired with enthusiasm over the biography of Dr. Arnold, then just published, he had thoughts of giving his life to teaching in the school-house instead of in the church. Dr. Samuel H. Taylor, of Andover, had him among his most trusted and honored assistants, and appreciated, as he stimulated, the thorough scholarship and vigorous enthusiasm with which he crowded himself and his scholars to their best work.

He came to the Theological Seminary at Andover with a

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maturity of mind and character, as well as a breadth of scholarship, which only such laborious years of teaching could give. Constitutionally he was a worker, and "drove his work" with all his might; not content with doing as much as he could, but restless to do more. His body was not equal to the exactions he made upon it, and he left the seminary and entered the ministry, equipped beyond most with intellectual drill and furniture, and with strong, earnest, deep, spiritual devotion, but with an overweighted brain, unstrung nerves, and a capricious digestion. Very soon it was noticed by watchful observers that the brightness which flamed in his cheek, and the glow which flashed from his eye, as he rushed along in the passionate periods of his sermons, gave indication of pulmonary disease. He had not been here a twelvemonth before his lungs gave such tokens of decay that he was obliged to leave the work in which he was reveling with keen delight. He spent a winter in the South, with no improvement; reluctantly he resigned his charge, came north in the early summer, and, lingering through painful weeks, died at his native town of Bristol, Me., the 28th of November, 1857.

His pastorate — his only one — covered a year and ten months. In that time he knew his people and they knew and loved him. He was in your homes and in your hearts. His long, swift strides carried him up the beautiful hill-side, where the few houses were scattered wide apart, and out to the sequestered, sun-lighted farm-houses, and along the cross-streets and lanes of the parish. His mind was fertile of great plans for the interest of the young and the instruction of all. He who sees the end from the beginning had other plans for him and for you.

We cannot see how it is consistent with spiritual economy to allow gallant soldiers to fall out of the ranks in the very moment when, drill and inspection ended, full-armed and ranged in battle order, they are "heady for the fight." It was hard for Mr. Drummond to leave the battle-field. He was carried from it. He yielded, because it was the will of God.

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He longed to *do*, he became resigned to *suffer*, the perfect will of God.

November 12, 1857, ten days before he died, George Barker Little, his classmate and friend, became his successor in this parish, and, two years and eight months afterward, with the same disease, followed him to the grave.

When Mr. Drummond was obliged to go South, I had just returned from a year's residence in Europe, and, at his request and yours, came to his house and pulpit for the winter, and labored in his place. Thus I had the great honor and enjoyment of a partial ministry here between my classmates, one of whom was as much younger as the other was older.

George Little was like and very unlike Mr. Drummond. In scholarly instincts and habits he was like him. At times, too, like Mr. Drummond, he manifested a certain tinge of weary sadness and the depression which comes from baffled endeavors. But with Mr. Drummond this "melancholy cast" seemed bred in the bone, while with Mr. Little it was occasional, and due to special causes. When a boy in college, Joseph Drummond wore a grave, pensive aspect. The responsibilities of life already weighed heavily upon him. When he was graduating, at the age of nineteen, the verse he chose for a friend's autograph-book was:

> "O let the soul her slumbers break,
> Let thought be quickened and awake:
> Awake to see
> How soon this life is past and gone,
> And Death comes softly stealing on,
> How silently!"

George Little's words in the same book were: "Providence at last has led us to the goal of our college career — points us to a world of labor, and bids us *go and work*."

Before disease came upon him, Mr. Little had a spring and elasticity which made him eager for the fullest activities of life, and expectant of delight in labor. A year ago, when I visited the college, I heard still lingering in the halls the

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echoes of his ringing laugh, and felt upon my shoulder the love-stroke with which he touched me as he leaped up the stairways two steps at a time, shouting cheerily, "Wie gehets, mein Herr?"

Mr. Little was born in Castine, Me., December 21, 1821. He was fitted for college at Leicester Academy, Mass., where he had for a schoolfellow and friend Thomas Hill, afterward President of Harvard College. In mathematics he took no delight, but for ancient and modern languages he "lived laborious days" and nights; and in general broad, philosophical, historical and literary culture no one in college was his superior. Recently I heard a gentleman speak with enthusiasm of Mr. Little's graduating oration, delivered thirty-eight years ago, on "God's Hand in History." The *res angustæ domi* compelled him to provide for himself after leaving college, and he spent several years in teaching; making a wise use of his time — pushing his studies in English, French, German, Spanish, and Italian literature, with a keen relish for which Professor Daniel Raynes Goodwin had inoculated a number of our college class. After the full course of study at Andover, Mr. Little graduated in 1849. In the spring vacation previous he went with me to my home in Augusta, and in the chapel there, of a Wednesday evening, preached his first sermon — a memorable sermon; his text was the fifteenth verse of Jude: "To convince all that are ungodly . . . of all their hard speeches which ungodly sinners have spoken against him."

He went on to Bangor, and occupied the pulpit of the First Church four Sundays, crowding the meeting-house, aisles and galleries. He received at once an impetuous call to become pastor, and, October 11th, a month after leaving the seminary, was ordained. So eager were the people, that no time for rest after graduating was given him. He was compelled to write his introductory sermon, though he knew the extraordinary expectations he must meet, while swashing up and down becalmed on board the schooner which then was the only

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conveyance for passengers from Belfast across Penobscot Bay to Castine.

Eight happy years of successful ministry were given him at Bangor. Before they were half gone, his health began to yield to the strain and excitement of a great city parish. His eyes, which in college had been the eyes of an eagle, suddenly failed him; for long, painful months he sat among his books, too happy if now and then he might steal a furtive glance into them. "This condition of my eyes is very depressing," he once said, when it afterward returned upon him at West Newton; "but it is a good time for me to look at the things which are unseen and eternal. . . . I am finding out that there are other and better teachers than books." After long waiting at Bangor to see if rest would restore strength and give hope of continued labor, it became clear that as long as he had charge of such a church he would gain nothing, but keep slipping back.

Your call found him in this condition. He had before this declined to entertain proposals looking to a college professorship. He was urged to come here, in view of the healthfulness and less burdensome responsibilities of this parish. That it must be a fearful wrench to tear him away from Bangor, you well knew; but you were more and more eager for his coming, and, after long questionings, he came.

He came, then, whole-hearted, to give you the ripest fruit of his intellectual and spiritual culture. At first, and for awhile, the change wrought wonders. The old fire flashed from his eye, the tender pathos trembled upon his lips. That Sabbath came to be a high day to you when you found Mr. Little at home in his pulpit. In the Sunday school, in the monthly concert, in the prayer-meetings, in preparing for the service of song, he wrought with old-time enthusiasm.

Dr. Furber says Mr. Little was the means of introducing congregational singing into this church; and adds, that he was unable to give full utterance to his gratification at the success of it. "It seemed," he said, "as much like true worship as anything could be, this side heaven."

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When a boy three years old, the story runs, he would follow a funeral procession to hear the singing at the grave. There used to be woods near his house here, full of birds, and "he has been known to spend hours listening to their songs, and would search for a long time for some bird which he heard singing at a distance." "Why was not I born in Germany?" he used to say, when college boys talked about what sort of a life they would like. "Why was not my father Capellmeister in Leipsic, Strasburg, or Cologne, so that I could have been brought up to be a Capellmeister?"

"Not in the pulpit," however, as he truly said himself, did he reap the fairest rewards of his ministerial life, "but in the chamber of the sick and dying, and from their greetings; from the smile that has sometimes irradiated their pale faces as I have approached the bedside, the attenuated hand extended to grasp mine, and the manifest satisfaction with which they would lay hold upon some sweet word of the blessed gospel which I repeated."

Preaching, laboring from house to house, by his fascinating cordiality winning his way into young hearts and old; exercising such a spell upon his intimates that they would beggar themselves to do him a favor; ripening in Christian graces, and growing in capacity for service; two years had not gone by here before his old debility returned. The first Friday of January, 1860, was intensely cold. He spent most of the day in walks about the parish and in visits to the afflicted. In the prayer-meeting he spoke at length and with unusual animation. That night, as he was closing his eyes in sleep, he coughed violently, and a stream of blood poured from his mouth. It was the beginning of the end, and he knew it. Entirely tranquil, he said: "This blood is from my lungs; I feel it; it comes from deep down. I have long been preparing for this. I shall never preach again, I think."

Never from the pulpit did he preach again. From his sick-chamber he preached; from the precious memorial of his last days he has been preaching, and he will keep on preaching, with a power and pathos unknown before.

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A voyage to Europe did nothing to stay his disease. He was brought back to die, thankful that he could reach home to die. June 4, of 1860, he insisted upon your accepting the resignation he tendered in February. After sufferings such as few have experienced, prolonged through the days and nights of weary weeks, he fell asleep Friday morning, July 20. He was thirty-eight years of age. "Thou hadst an infirmity thirty and eight years," said Dr. Thompson, at the funeral, "but Jesus Christ hath made thee whole."

The dying-chamber of the fourth minister of your church was close to my residence, on Mount Pleasant, Roxbury. We took his dear body into Vine Street Church, and then laid it away at Forest Hills, in assured and glorious hope. The last intelligible words from his lips were, "Heaven — part down here — part up there!" They shall be my last words now; many of you will join me in repeating them: "Heaven — part down here — part up there!"

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Church Edifice before the change in 1831. From a pencil sketch by George Fuller.

(For Floor Plan see page 157.)

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PARISH HISTORY.

BY HON. JULIUS L. CLARKE.

In our commemoration of this Hundredth Anniversary of the Second Congregational Church of Newton, attention is naturally attracted by events of unusual character and interest not often recorded in church or parish history. Among these are occurrences antedating the birth of this eldest daughter of an honored parentage, filially reverenced as the First Church of Newton.

Our venerable ancestor had already filled an eventful career, and reached a ripe old age, ere its first-born, this West Precinct Church, was introduced into life and history. But prior to the advent of the latter, in 1781, two important events had taken place — the erection of a meeting house, and the incorporation of a Precinct, or Parish, the first in 1764, the latter in 1778, thus antedating by seventeen and three years respectively, the organization of the Church for which they were the auspicious harbingers.

If the record warrants no other deduction, we may certainly accept it as a significant chronicle of the old Puritan estimate of religious privilege and teaching which our fore[illegible] deemed so essential to their secular and spiritual well[illegible] such a recognition of the value of Christian prin[illegible] principle, the early settlers of this ancient town[illegible] founders of this West Precinct, have transmitted [illegible] successors an injunction of high and sacred trust [illegible] any the less forcible and suggestive as a rec[illegible]

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[illegible] 1831. From a pencil sketch by George F[illegible]er.

Floor Plan (see page 191)

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If the record warrants no other deduction, we may certainly accept it as a significant chronicle of the old Puritanic estimate of religious privilege and teaching which our forefathers deemed so essential to their secular and spiritual welfare. In such a recognition of the value of Christian precept and principle, the early settlers of this ancient town, and the founders of this West Precinct, have transmitted to their successors an injunction of high and sacred trust. Nor is it any the less forcible and suggestive as a reflection of the

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public conscience and its outcome of legislative enactment, which, in those early times, so largely controlled the prudential and spiritual interests, not only of individuals and communities, but of churches and parishes.

Even a casual glance at the inception and inspiration of civil and religious polity, in our colonial epoch, most clearly and closely identifies the convictions and usages of our predecessors of the eighteenth with those of the nineteenth centuries. In the letters-patent, or charters, granted by King James the First, in 1620, by Charles the First, in 1628, and by William and Mary, in 1691 — the latter uniting the Colonies of Plymouth and Massachusetts Bay, with Maine and Nova Scotia, under one jurisdiction, known as the Province of Massachusetts Bay — it was expressly enjoined that the inhabitants thereof should be "so religiously, peaceably, and civilly governed, that, by good life and orderly conversation, they might promote the knowledge and obedience of the only true God and Saviour of mankind, and the Christian faith."

In obedience to these royal decrees, reiterated and emphasized in successive utterances, our earlier and later legislation, covering nearly half a century of our own Precinct history, provided in each instance, and in almost identical words, that the inhabitants of towns and precincts (and I quote the statute phraseology) should take "due care, from time to time, to be constantly provided of an able, learned, orthodox minister or ministers, of good conversation, to dispense the Word of God to them," and "to be sufficiently supported and maintained by the inhabitants thereof, according to their estate and ability." In case of default, it was provided that the county court should "take effectual care to procure and settle a minister qualified as aforesaid, and order the charge for such minister's maintenance to be levied upon the inhabitants."

In addition to his salary, a minister was entitled by law to a suitable parsonage, or its equivalent; also to exemption from taxes on property or estate owned; and the parsonage privileges were to descend to the possession and use of his successors.

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Even the school-master, whom every town or precinct was compelled to employ and support, was required to be an "orthodox school-master, a discreet person, of good conversation, and well instructed in the tongues."

Profanity and Sabbath-breaking were promptly and severely punished. Desecration of the Lord's Day, now permissively an established custom, involved then, for each offense, a fine of five shillings, or twelve hours' imprisonment, or two hours' sitting in stocks or cages in some public place. The picture may be completed by imagining our modern Sunday excursionist, or Sunday practitioner of the bicycle craze, doing service in stocks or cage in front of our City Hall.

It was under such prestige and influence that Newton inherited and maintained for so long a period her Puritanic character and observance.

Prior to its partition by the establishment of the West Precinct, and the organization of the First Baptist Church and Society, at Newton Centre, two years later, the whole town was a precinct in primitive and legal form. In other words, the whole town constituted the territorial jurisdiction of a single ecclesiastical society, and every taxable resident was annually assessed for the support of its ministry; except that, under a statute of 1742, the tax assessed on any attendant or member of the Church of England residing within the Precinct was payable to that Church.

Under these conditions of secular and spiritual partnership, a town, precinct, or parish became a sort of financial sponsor of the Church, providing for its temporal needs, and officiating as its legal representative. In partially modified form, the same relations between Parish and Church are still perpetuated.

From its incorporation, October 7, 1778, to the organization of St. Mary's Episcopal Church, at Newton Lower Falls, in 1812—a period of thirty-four years—this West Precinct constituted the territorial jurisdiction of a single ecclesiastical society; though the act of incorporation permitted any person

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living on either side of the line to belong to whichever parish he might elect, by filing notice thereof with the Secretary of the Commonwealth within six months. Persons subsequently desiring exemption from assessment for the support of the Precinct ministry were rigidly examined, in order to determine whether other than religious or denominational considerations had prompted their petition. At the annual Precinct meeting in 1786 it was voted to exempt seven petitioners, attendants or members of other churches, and "also Aaron Draper, if the assessors should find he had been *baptized by plunging*."

As originally set off, our Precinct was bounded on the south, west, and north by Charles River, its eastern boundary commencing at Charles River on the south, about an eighth of a mile west of Echo Bridge, and running in a nearly straight course through Newtonville to the Watertown line, thus including about one third of the then area of Newton. The organization within its original territory of fourteen of the now thirty-one religious societies of Newton has of course reduced the once extended Precinct to the limit of an ordinary parish.

On the 10th of November, 1778, the Precinct was formally organized by the election of officers, as required by law. Earnest and efficient measures were immediately initiated for the permanent maintenance of religious worship, which from that time to the present has been sustained without interruption. Incorporated as the "West Precinct of Newton," it gradually came to be styled, without statute authority, as "The Second Congregational Society of Newton" — the name naturally originating from that of the Church connected with it. Accordingly, in 1869, the Legislature, by special enactment, confirmed the latter name as the future legitimate title of the Precinct.

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MEETING-HOUSES.

For a hundred years prior to 1764 the only established place for public worship in Newton was in the southeastern part of the town, now Newton Centre, where also were held the meetings for town business, the latter as late as 1830. For their own convenience, the few families residing in this section of the town began, as early as 1760, to hold neighborhood meetings, which finally resulted in the establishment of separate religious services during the winter seasons. Soon a building spot was purchased, a subscription raised, and a meeting-house was finally erected in 1764, though not finished for several years thereafter. Its audience-room presented, at first, only a bare floor, furnished with plain wooden benches for sittings. Carpeting, upholstery, and artistic adornment were strangers in that humble sanctuary.

Later years brought a demand for better accommodations, and what in those days were termed "*pew-spots*" were measured off and sold from time to time, the purchasers erecting their own pews. Thus, step by step, rude benches gave place, on floor and in gallery, to square pews with turn-up seats. It would seem that few could afford even such luxury, for when the Church was organized in 1781 many of the benches were still in use. In that year it was voted to sell half of the remaining "*seat-ground*" on the floor of the house, and that "*pew-spots*" be put up single at public vendue at £5 each, silver money; but it was not till 1804 that the last of the "*pew-spots*" found sale.

And this was the second meeting-house erected in Newton, and the first in what, after years of controversy and opposition, became the incorporated West Precinct. It was a plain, unpretentious, uncouth, two-story structure, 36 by 40 feet (one authority says 30 by 43, another 30 by 40), and stood where now runs the passageway between the present house and the City Hall.

A ground-plan of the original edifice, with interesting rem-

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iniscences, contributed by our venerated friend, Mr. Seth Davis, shows a one-story porch as the front entrance, on the side of the building facing the street. In 1794 two other porches, each two stories high, were added, one on the east, the other on the west end. Leaving out of view its recent front and rear extensions, it is a noticeable coincidence that the location of the three porches of our present City Hall (formerly Town House), the nucleus of which was this same old meeting-house, corresponds with the location of the three porches of the latter, though no part of their material, and perhaps nothing of their present style of architecture, appear in the former.

In 1799 Edward Cushing presented the Precinct with a suitable stove for warming the meeting-house. Previous to that year, the old-time foot-stoves, supplied with coals from home fires, were the only means of warmth for the shivering congregation in winter months.

The indispensable horse-sheds held position in a row extending eastward, across the site of the present edifice; and it is remembered by Mr. Davis that, by reason of gales and of *certain mysterious midnight agencies*, they were not always as upright as *church* horse-sheds might and should have been.

About this time, the palmy days of the beadle and tithingman had begun to wane; but a present member of this Church recalls the imposing presence of good old Sexton Benjamin Jennison, who for many years was wont to perambulate and guard the old meeting-house on Sundays, with head wrapped or crowned in a prodigious red *bandana*, the observed of all, and the terror of rogueish boys and girls, who in those days were duly *corraled* in gallery seats.

We have very little authentic history of the religious services held in that primitive edifice during the seventeen years preceding the organization of the Church; but we do know that the worshipers were few and poor, and that prudential reasons induced resort to the employment of a minister to teach the public school and preach to them on winter Sab-

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baths. Who officiated in this introductory ministration we do not now know, but results fully warrant the presumption that they were devout Christian workers.

The subsequent history of church improvement and enlargement is briefly cited. The old house was frequently subjected to a *new revision*, but not materially changed, outwardly or inwardly, till 1812–13. It was then moved back; twelve or fourteen feet were added to the front, with a belfry surmounting the porch, but minus a bell till 1828; the interior was for the most part newly seated, and a richer pulpit and larger gallery were substituted for the old. At this time the two end porches were removed and sold, the western porch becoming a portion of the house now standing near the Boston and Albany Railroad depot, at the western corner of Highland and Margin Streets; and the eastern, purchased by Colonel Joseph Fuller, was added to the residence now occupied by his grandson, Mr. George Fuller.

In 1831 the house was again remodeled, galleries removed, square pews gave place to slips, and small windows without blinds to large ones with blinds. In 1832 the basement was transformed into a Vestry. In 1838 other important additions and improvements were made. Ten years later, on the 26th of March, 1848, public worship was held for the last time in the old, historic meeting-house, which, after eighty-four years of consecration to the worship of God, had been sold to the town. Its subsequent enlargement and use as a Town House, and latterly as a City Hall, suggests interesting reminiscences of its history.

Its successor, the house in which we are now assembled, had been commenced during the previous year, and was dedicated March 29, 1848, three days after the congregation had taken leave of the former. Since then the present edifice has been several times remodeled and improved, its audience-room and its vestry becoming each time more convenient and attractive. The little, plain, half-finished meeting-house of 1764 would

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stand side by side in strange and almost incredible contrast with its commodious and graceful successor of 1881.

PRECINCT, OR PARISH, FINANCES, ETC.

The common financial experiences of religious societies are no exception in this history. Taxation and subscription, deficit and debt, have been its inevitable concomitants. But with all these, the Parish and Church live and prosper.

Turning back a hundred years, we find it difficult to determine the actual gold or silver value of appropriations made for Parish expenditures, because of the great depreciation and fluctuation of the then circulating medium. The annual appropriations for all purposes from 1778 to 1798 varied from £100 to £4,000, the value of which, in gold or silver, may be stated to have ranged from about $300 to $475. From 1798 to the settlement of Mr. Gilbert, in 1828, the annual appropriations ranged from $360 to $400, in gold or silver currency.

The exceptional illustration of the actual money value of one of the early Parish appropriations, referred to in the Historical Address to which we have just listened, occurred in 1781. At the annual meeting the sum of £4,000, *old emission*, was appropriated for the year's expenses. This sounds large, inasmuch as £4,000 represent about $20,000 in our day. But before the taxes for that year were levied, a new emission appeared, whereupon the Parish reconsidered its previous action, and appropriated £100 of the latter; thus showing that £1 of the new was worth £40 of the old issue. In other words, to raise about $300 in gold or silver value, it took £4,000 of the old, or £100 of the new. On the same basis of computation, the minister employed to supply the pulpit at £18 a Sabbath, old emission, in 1779, must have realized about a dollar and a half for his Sabbath service.

At the commencement of Mr. Greenough's ministry, it was stipulated that £180 should be paid him in three annual

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installments of £60 each, as a settlement consideration; and an annual salary of £70 in lawful silver money, or other money equivalent, estimated in rye at 4*s.* a bushel, corn at 3*s.*, beef at 2*d.* and 2*f.* a pound, and pork at 3*d.* and 2*f.*, in which commodities the inhabitants were allowed to pay their assessments. To the annual salary were added fifteen cords of wood, its money part being subsequently increased to £80, and finally to £100; the whole, money and wood, ranging in actual value from about $275 to $375 annually.

In those years the pew-rents were quite generally paid in rye, corn, and other produce, at stipulated prices, and this practice continued till 1797. The produce received for taxes and rents was turned into cash by sale at public auction. In 1781 the corn sold for $62 a bushel, in the depreciated currency of that time.

But without prolonged citation of financial details, it may suffice to say that, with the growth of population, the extension of business interests, the enhanced cost of labor and living, and the increasing demand for enlarged and better church accommodations, so notably developed within the last half century, there came of course a corresponding increase in Parish expenditure. In every decade, during the whole hundred years, changes and experiments in ways and means have been tried for the easier maintenance of public worship. Under every pastorate subscriptions and Sabbath collections have been resorted to, either as substitutes for, or as helps to, the current systems of taxation.

The first experiment of a direct tax on pews was tried in 1838, but was not a success. For several years thereafter subscriptions and loans supplied needed funds. On the completion of this edifice, in 1848, which was nearly paid for by the sale of pews, taxation of the latter was adopted, and, with the exception of two or three years of subscription, was continued till 1878, when the present system of voluntary weekly offerings was introduced. In two or three instances, in former

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years, large debts secured by mortgage of the Church property were canceled by voluntary effort. By the same means, also, have all our most important improvements, interior and exterior, been secured; and it is a pleasure to add that, with our present methods of finance, we pay, and propose to pay, as we go.

During the first twenty years of our Precinct history, the division of the "ministerial and Parish wood-lots," so called, and the definite establishment of Precinct lines, were matters of yearly dispute between the two societies. Committees of conference were chosen year after year, but without harmonious result. In one year it was voted to "*spot the trees*" which each Parish might cut. In another year the selectmen were called in as referees, and their award that "two third parts of the wood, when cut, should be for and toward the support of the Rev. Jonathan Homer's fire, and the other third part for and toward the support of the Rev. William Greenough's fire," was accepted for awhile. Finally an appeal to the Legislature to define the Precinct lines, and a joint committee with power to settle the wood-lot controversy, resulted, in 1800, in an amicable adjustment of all differences; and mother and daughter have ever since been united in bonds of peace, good-will, and Christian fellowship.

It should not be forgotten that both Precinct and Church have been, from time to time, the recipients of acceptable and valuable gifts. A month before the organization of the Church, in 1781, Nathan Fuller, as expressed in his deed, "in consideration of his love and esteem for the West Precinct, and also sixpence to him in hand paid," conveyed for its use as a burial-ground an acre and a half of land — the same in which so many of the former members of this Church and Parish have their last resting-place on earth, among them its first pastor.

Appropriate reference has already been made to the generous legacy bequeathed to this Church by one of its mem-

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bers — the late Miss Sarah Baxter — amounting to $5,000, which, increased by individual subscriptions to $8,000, secured a parsonage for the use of its pastor and his successors. Other remembrances of similar character might be named; but time does not permit.

CONCLUSION.

In closing this imperfect sketch, an impressive suggestion forces itself upon us. We now enter on a new century. Upon us and upon our successors rests the high responsibility of maintaining, through all its years, the Christian prestige and integrity of this divinely favored Church and Parish. May the faith of our fathers still live in these places which know them no more, and may their example continue to inspire and adorn the history which may be recounted one hundred years hence.

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Musical History.

BY REV. INCREASE N. TARBOX, D.D.

The period contemplated by our celebration today covers an exact century. It might seem unsuitable, therefore, to extend our survey of the past beyond these boundaries of a hundred years; but in recalling the old singing customs which have prevailed in the New England churches, it will be more interesting and profitable if we take a very rapid review of our whole history, in this respect, since the Pilgrims landed at Plymouth in 1620. We shall then be able to understand the several steps by which we have reached our present position.

When the Pilgrims came out of Holland to seek a home on these wild shores, they were careful to bring with them the *Version of the Book of Psalms* prepared and published eight years before by Mr. Henry Ainsworth, pastor of the English church at Amsterdam. Mr. Ainsworth was a ripe scholar and an eloquent preacher, and his book was in general use among those English congregations in Holland which preferred to live as exiles in this foreign land rather than be deprived of their religious liberty in their own land. Mr. Ainsworth's little book was usually bound in with the Bibles then in use. No doubt the Pilgrims sang these songs of Zion in the cabin and on the deck of the Mayflower during their long and perilous journey over the deep.

"Amid the storm they sang,
And the stars heard, and the sea;"

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and when they reached their new home, and set up their simple Sabbath worship on these wintry shores, they at once began to "sing the Lord's song in a strange land." This book of Ainsworth's continued in use among the Pilgrims at Plymouth for more than seventy years — until 1692.

In like manner, when the Puritans, fleeing from persecution in England, came pouring into the Massachusetts Bay, in the years 1629 and 1630 and onward, they brought with them, bound up also in their Bibles, the *Version of the Psalms of Sternhold and Hopkins.* This book had been in use among the parish churches in England for more than half a century before the Puritans came hither. The work of versifying the Psalms was begun by Thomas Sternhold, a godly member of the court of the corrupt Henry VIII. Before his time psalms and hymns had not been sung in the worship of the English churches. There had been slowly growing up, for centuries, on the continent of Europe, a system of ecclesiastical music; but in England it was not until the time of Henry VIII that the idea of singing metrical versions of the Psalms by the congregations had been conceived. Indeed, Sternhold himself had no idea of preparing a book for public worship, when he set about making his metrical version. It was rather to furnish some good and pleasant songs, of a sober and religious nature, which might be sung about the court and in the homes of the people, in place of the trifling and ribald songs then in common use. But his work was taken up and carried into the churches. This congregational singing was then a great novelty, and was much enjoyed by the people. Sternhold himself had versified only about forty of the Psalms, when he died in 1549. One John Hopkins followed up the work, and so the book came to be called the *Version of Sternhold and Hopkins.*

But even these two men did not finish the task. Thomas Norton versified twenty-seven Psalms, which were added to the collection; and others lent their aid in a lesser degree. By the year 1562 the work was done.

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This book was generally used, in the early years, among the churches in the colony of the Massachusetts Bay, and in the churches of the Connecticut and New Haven colonies which were kindred to those of Massachusetts. As these people, almost all of them, came out of the parish churches of England, they brought along with them to these shores the same books which they had been using in their old home.

Ten years after the first settlements in the Bay, it was determined to have a *New England Psalm-Book*, native and original. Richard Mather, of Dorchester, with John Eliot and Thomas Welde, of Roxbury, were appointed to prepare this new version. The work was finished and published in 1640, and was the first book printed in New England. It was at once introduced into some churches, and, after running seven or eight years, was revised by President Henry Dunster, of Harvard College, assisted by Richard Lyon, a scholar and poet, then fresh over from England. The first edition, published in 1640, is known as the *Bay Psalm-Book.* Copies of this earliest edition are now exceedingly rare. If a well-preserved copy is offered for sale, it brings usually from $1,200 to $1,500. But the work in general, throughout all its editions, which were many, held its place in New England for more than a hundred years. It passed through many editions, and was in common use in the New England churches, until some time after the middle of the last century, when it was gradually superseded by the *Psalms and Hymns of Dr. Watts.* Yea, more; this *New England Book* had quite a currency for a long period among the churches of England and Scotland.

It must not be inferred from this outline sketch that the changes thus noticed from one book to another took place by any sudden and uniform law. We have already said that the mother church of Plymouth kept and used Ainsworth's version for more than seventy years. Among the churches of the Massachusetts Bay and of the Connecticut colonies, some doubtless changed from *Sternhold and Hopkins* to the *New England Version,* as soon as the book was ready, while

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others kept on with their old English book for many years. It may safely be said that by the year 1700 the churches of New England generally were using the *New England Book* for their Sabbath worship.

So far as poetical effects, good taste, easy, rhythmical flow were concerned, there was certainly no improvement when our fathers turned from the books which they had brought from the Old World to their own New England version. We will give the opening lines of the version of the 23d Psalm ("The Lord is my Shepherd," etc.), first as they stand in *Sternhold and Hopkins*, and then in the *New England Book*. This is the way *Sternhold* puts it:

"1. My Shepherd is the living Lord,
Nothing, therefore, I need:
2. In pastures faire, with waters calm,
He sets me for to feed.
3. He did conuert and glad my soule,
And brought my mind in frame
To walk in paths of righteousness
For his most holy name."

This, of course, is antique, plain, and simple; but the language is tasteful and the movement easy and flowing.

In the *New England Book* the version stands thus:

"1. The Lord to me a Shepherd is,
Want, therefore, shall not I:
2. He in the folds of tender grass
Doth make me down to lie:
3. He leads me to the waters still;
Restore my soul doth he;
In paths of righteousness he will,
For his name's sake, lead me."

This is comparatively uncouth, rough, irregular. But the good people of New England, in that early generation, were ready to sacrifice almost everything else to keep the exact words of the Bible. The glory of the *New England Book*, not only in this country, but among the godly people, too, of England and Scotland, was that it kept very, very close to the

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original. To do this, the lines often went upon all fours, with a hop, skip, and jump motion, and, regarded as poetry, were simply horrible. Sternhold had said in the second line of the stanza quoted, "Nothing, therefore, I need." That is the exact thought; but the words were too unlike the words of the Bible; so the *New England Version* fixed it exactly: "Want, therefore, shall not I."

Having thus considered briefly the chief books of psalmody used in the New England church worship for a hundred and thirty years or more from the beginning, let us now for a little time return upon our track, and consider the style of music to which these psalms were wedded.

Scattered along at intervals through *Sternhold and Hopkins's Version of the Psalms* were some twenty-five tunes, or airs, so placed that the singers could easily keep the notes and the words at the same time before the eye. The usual arrangement in *Sternhold and Hopkins*, as also in the other versions which we have named, was that of double or eight-line stanzas, in common meter. Occasionally a psalm was versified into long meter or some other form; but the law, almost uniformly, was to cast the lines into this common meter, double. Those famous lines from *Sternhold* in which our fathers took so much delight for their grand and rolling movement will illustrate the point before us:

"The Lord descended from above,
And bowed the heavens high,
And underneath his feet he cast
The darkness of the sky;
On cherub and on cherubim
Full royally he rode,
And on the wings of all the winds
Went flying all abroad."

The tunes which accompanied the psalms in *Sternhold and Hopkins*, as also in Ainsworth's books, were simple airs, to be sung by the male and female voices in unison. They were grave, slow-moving, sedate, but not without a certain antique charm. A tune of the Moody and Sankey order, especially if

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it were one of the more free and lawless, would have wrought strange effects in the old New England congregations. These ancient airs had no names like our modern church tunes. They commonly had a certain designation, in Latin, derived from the first words of the Psalm: "I will exalt thee" — "Exaltabo te;" "O give thanks unto God" — "Jubilate Deo." If one finds himself humming this last-named air, he will soon discover that it is Martin Luther's tune — the veritable Old Hundred just as we sing it today.

The first generations in New England, in their congregational singing, sang in an orderly way by note. The Pilgrims, with the *Book of Ainsworth*, and the Puritans of Massachusetts and Connecticut, with their *Sternhold and Hopkins*, had these plain and simple tunes directly before their eye as they sang.

But when the *New England Book* was published it was not furnished in like manner with tunes. At first people remembered the old airs which they had so long sung, and they sang them from memory. The custom also prevailed of copying off some of the more favorite old airs, and placing them in the new book, for convenient use. But by degrees the knowledge of written music began to fade away from the minds of the people. The airs which were sung in the churches had gradually narrowed down to a very few, and all the rest were totally forgotten. Those that still remained in use were sung *ad libitum* according to the taste or fancy of the singer. Choristers magnified their office by putting in, every one, his own original quirk or quaver to diversify the prevailing oddity, until at length it came to pass that a certain tune sung in one congregation would be so unlike the same tune sung in another congregation, that it would hardly retain its identity. This they called singing by rote. If the people of this generation should pass by a church and hear such strange sounds issuing from it as were heard in all the early years of the last century throughout New England, they would be likely to conclude that an Irish wake, or wail for the dead, was going on.

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Things at last came to such a pass that it was hard to find the ground whereon to stand to work a reform. There is no conservatism so stubborn and undying as profound ignorance. People generally throughout New England had come to believe that there was no such thing as singing by note, or, if there was, that it was something exceedingly wrong and wicked. A writer in the *New England Chronicle*, in 1723, said: "Truly I have a great jealousy that if we once begin to sing by note, the next thing will be to pray by rule, and preach by rule; and then comes popery."

There was a book published at Andover some twenty years ago, prepared by Drs. Park and Phelps, assisted by Dr. Furber, of Newton; it is entitled, *Hymns and Choirs; or the Matter and the Manner of the Service of Song in the House of the Lord.* An extract from this book (pp. 355–6) will help us to see the state of things in New England in the early part of the last century: "The period of greatest musical degeneracy was reached at about the year 1720. At that time there was so little knowledge of music that few congregations could sing more than three or four tunes; and these were sung so badly, that to those who possessed any degree of musical culture the singing was intolerable. The best and ablest ministers in the colonies, including such men as the Mathers, Edwards, Stoddard, Symmes of Bradford, Wise, Walter, Thatcher, Dwight of Woodstock, and Prince of the Old South Church in Boston, devoted their energies to the cause of musical reform. They wrote sermons with reference to it. They exchanged pulpits with one another, that the sermons which each one had prepared might be preached to different congregations. Associations of ministers met to hear essays upon the subject, to discuss the topics embraced by them, and to indorse, with numerous signatures, their publication. The recommendatory preface to *Mr. Walter's Singing-Book*, published in 1721, and calling upon all, especially the young, 'to accomplish themselves with skill to sing the songs of the Lord,' was signed by fourteen names of leading men, mostly ministers,

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and among them two who have filled the office of President of Harvard College, and three others who had been elected to that office."

Though many leading ministers wrought thus earnestly to bring about a reform, it must in truth be said that very many of the ministers, and some of them men of no little prominence, were as much opposed to any reform as were the body of the people. As we look back upon those days, it seems to us impossible that such a stormy wrath should have been kindled all over New England about so innocent a matter. Reference has already been made to Rev. Mr. Walter's book. The following extract is taken from it, to show the condition of things against which he had to contend:

"About the commencement of the eighteenth century, music had been so much neglected that few congregations could sing more than four or five tunes, and these few had become so mutilated, tortured, and twisted, that the psalm-singing had become a mere disorderly noise, left to the mercy of every unskillful throat to chop and alter, twist and change, according to their odd fancy — sounding like five hundred tunes scored out at the same time, and so little in time that they were often one or two words apart; so hideous as to be beyond expression, and so drawling that we sometimes had to pause twice on one word to take breath. And the decline had been so gradual, that the very confusion and discord seemed to have become grateful to their ears, while melody sung in tune and time was offensive; and when it was heard that tunes were sung by note, they argued that the new way was an unknown tongue, not melodious as the old, made disturbance in churches, was needless, a contrivance of the designing to get money, required too much time, and made the young disorderly; old way good enough."

The lonely New England life on the farms, through all those early generations, bred up a tough and tremendous individuality, which was exceedingly good in holding out and fighting through revolutionary wars, but was not so good in

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locating meeting-houses and deciding what was good church music. That conservatism which knows no other law than to look back a very few years, taking this short period for all time, and then chanting the old refrain, "As it was in the beginning, is now, and ever shall be, world without end. Amen," is a very hard power to deal with. Thousands of men and women devoutly believed that there was no other proper way to sing praises, in the worship of God's house, than in this dreary, drawling, discordant style, which was better fitted to disperse a mob than to charm the soul of the worshiper.

For a period of forty or fifty years in our New England history, as this matter came up in one church after another, an incredible amount of ill-feeling was enkindled between the two parties, one pressing for singing by rule — *i. e.*, by note — and the other contending that singing by rote, in the way the fathers sang, was the only true and Christian method. In Old Braintree, where the famous Rev. Samuel Niles was the minister from 1711 till his death, in 1762, when this matter had to be decided the minister took the conservative side with great energy. When the reforming party had so far prevailed that note singing, on a given Sabbath, was to be introduced into the public worship, Mr. Niles refused to be present to perform his duties as preacher. He was sent for, but refused to come until this abomination should be removed. Council after council was called to settle the difficulty; but all in vain, until the last council decided to strike a happy compromise, and suggested that, in singing, half of the tune should be sung in the old way, by rote, and half in the new way, by note. Undoubtedly the council, in this action, meant to cure the difficulty by ridicule. But in other churches a real compromise was effected by voting to sing one half the day in the old way and the other half in the new way. And so, by noise and debate, and long, wearisome strife, at length, near the middle of the last century, the churches had generally adopted the new mode of singing by note, and the congregations had

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the tunes before them. About this time, also, *Dr. Watts's Psalms and Hymns* began to displace the *New England Book*, which, in the Old World and the New, had been through some fifty editions. Before the Revolutionary War, Dr. Watts's book had been very generally introduced into our churches, though in some of them the old *New England Book* still remained, and in others had given place to *Tate and Brady*. This version of the *Psalms by Tate and Brady* had found its way into the parish churches of England as early as 1695, and had largely displaced the work of *Sternhold and Hopkins* there; but in this country *Tate and Brady* did not begin to come in, to any extent, before the middle of the last century, and then had but a very limited and brief career.

We come down, then, to about the opening scenes of the Revolution. In the rapid survey we have taken we have ranged over a period of one hundred and fifty years from the landing at Plymouth. During all this time there has been no choir of any kind in New England, but only congregational singing, simple and pure, and in the middle period bad enough. This survey brings us down close upon the borders of the time when this church came into existence. About this period a man arose — whether for good or evil we will not now stop to inquire — who wrought a thorough change in the singing customs of New England. This was William Billings, who was born in Boston in 1746, and was by trade a tanner. Early in life he manifested a deep interest in music. He became a musical teacher, and was the first man, it is said, in this country to become a musical composer. Up to that time every tune that was sung in our churches had been made in the Old World. When Billings gave himself to musical composition he soon became a very bold and rapid worker. One of his first performances was to set musical accompaniments to certain patriotic songs, which were sung with great delight and enthusiasm by the Revolutionary soldiers around their camp-fires. It is said that in this way he did much to stir patriotic impulses. But his larger work was

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to prepare tunes for church service, and in this he certainly deserves credit for originality. His system was a wide departure from anything which had been before known on these shores. The very novelty of his work attracted attention, and it soon became popular. In the *Andover Book*, from which we have already quoted, we find the following passage: "A second period of great musical degeneracy was occasioned, not, as before, by a total neglect of musical culture, but by the introduction of the coarse, noisy tunes of Billings. These tunes brought with them the doom of congregational singing, and a general perversion of musical taste." With this sentence we agree in part, and only in part. We regard the revolution wrought by Billings as an important step, in breaking up the old and bringing in a new and better state of things. The tunes of Billings had but a brief run, comparatively, in the churches; but they awakened a wide-spread enthusiasm, and they remain to this day the grand resort for old folks' concerts. They occupy a pleasant background in our musical reminiscences. They enkindled, for the first time in our New England history, a genuine interest and zeal in matters of church music.

Still, the tunes and the new singing customs of Billings did not establish themselves in our congregations without great opposition on the part of the more conservative people. For the proper performance of the church music of Billings, with its rapid movements, and the endless play of the fugue, which was one of its marked features, choirs became necessary. This was a great innovation. For about one hundred and fifty years from the landing at Plymouth, the singing of New England, as we have before said, had been purely congregational, and that, too, of the plainest and simplest type. Now, the best singers in the congregation must be brought together and massed in a compact and organized choir, with its several parts, and the rest of the congregation became simple hearers and spectators. Billings also thought that a bass-viol would be a useful accompaniment to the choir. This

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was a most audacious thought. Many of the godly people throughout New England were thoroughly shocked at the idea of bringing the "big fiddle," as it was called, into the house of God. Women fainted, and men walked indignantly out of the house to bear testimony against this outrage. In one of the Massachusetts parishes an old and greatly respected man was so annoyed and troubled by the bass-viol, that he could not consistently attend church. That he might not be entirely deprived of church privileges, a vote was passed, and recorded on the books, that, out of regard to his feelings, the bass-viol should not be used on preparatory-lecture days and communion Sabbaths. This was in the town of Barre. It is a familiar anecdote, that of the old minister who had opposed this bass-viol business as long as he could, but had finally been forced to yield to the innovating spirit of the younger people. He thought he would have his small revenge, nevertheless; so when the bass-viol came in on a Sunday morning, in giving out the first hymn he said, "You may fiddle and sing the sixty-fifth Psalm." Up to that period in our New England history, there had been no musical instrument in the churches of larger proportions than a simple pitch-pipe, and even this pitch-pipe alarmed an old Scotch elder in New York. It had just been introduced into his church, and the chorister was gently breathing into it to get the key, when the good elder heard it, and, rising in his seat, said, "Awa' with your fiddle from the house of God."

In the year 1780, in the old town of Windsor, Ct., the question came up, in parish meeting, whether a pitch-pipe might be brought into the meeting-house to assist in giving the key. The vote was in the negative.

The introduction of choirs also dishonored and put out of office the men who used to stand up in front of the pulpit and line off the Psalms. This duty in the earlier days pertained to the office of the ruling elder. When the ruling elder ceased, it fell to the lot, usually, of one of the deacons to perform this service. It is not true, however, that this

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custom of lining off the Psalms for singing prevailed in the earliest New England generations. We know that it was not introduced at Plymouth until the year 1680; and probably in the churches of the Massachusetts Bay, and in those of Connecticut, this custom came in about the same time. Two causes especially tended to introduce the practice. One was, that some in the congregations who could sing could not read; and the other, that, in the general poverty of the people, psalm-books had become very scarce. The fact seems to be well established, that, for about one hundred years before this church was organized (*i. e.*, from 1680 to 1780), the practice did prevail quite generally throughout New England, of lining off the hymns. The men who performed this service were regarded as occupying places of honor; and when the change to choirs came about, these men, naturally, did not look with much favor upon the new custom. It is related that in the Old South Church at Worcester, on the Sabbath when the choir was first to make its appearance, the deacon who lined the psalm did not propose to resign his office meekly. When the psalm was given out from the pulpit he stood up as of old and began to line it off; but the chorister, from his elevated post in the gallery catching a view of the situation, gave the signal to his choir, and, with rapid movement and triumphant noise such as a tune of the Billings order would furnish, they drowned out the poor deacon altogether. Indignant at his discomfiture, he took his hat and walked out of the meeting-house, thus bearing his testimony against this rude and radical innovation. This happened in the year 1779.

This new custom of choir singing bred up a peculiar set of men in the persons of church choristers. There were no organs in those days. The bass-viol came in slowly, amid opposition. The pitch-pipe still continued largely in use, and the old chorister usually got the key from that, and then ran round with his voice in a warbling way to indicate to the several parts their starting-points; and then, with much movement of the arms and head, he launched his choir off upon

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the sea of sound. It was easy to be seen that a tremendous responsibility rested upon the chorister. If the treble or tenor or bass lagged, an earnest turning of the head, with the motions thereof, lent new inspiration, and restored the waning musical march. One of these old-time choristers who had faithfully served his generation, in this way, at length died. His Christian name was Stephen. In remembrance of his long service, some one wrote this as a fitting epitaph for his tomb-stone:

> "Stephen and time at length are even:
> Stephen beat time, and time beat Stephen."

From what has thus been said, it will be seen that this church came into existence just when this great revolution in church music was well under way. William Billings was living in Boston, and was thirty-five years old, when this church was organized. He lived nineteen years afterward, dying at the age of fifty-four, in 1800. He published, during his comparatively short life, six collections of church tunes, mostly of his own composition. Mr. Billings has the reputation, besides his other accomplishments, of keeping the first music store in this country. Oliver Holden, living in Charlestown, and dying there in 1831, followed on in the same path, and became a somewhat extensive writer of church music, and was the author of several music-books. He wrote the tune *Coronation*, which abides more firmly than almost any other tune of the class which originated in that prolific period.

In looking over our parish records, I am impressed with the fact that, during the hundred years of its existence, there does not appear to have been any good, stout, persistent quarrel over the subject of church music. There are evidences, here and there, of some ruffling and temporary disturbance of the feelings, but nothing like an old-fashioned parish fight over this subject. At first thought, this seemed to betoken a lack of the full measure of New England energy among the people. Few are the churches of even a hundred

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years old whose records will not give evidence, somewhere along the line, of exceeding bitterness and strife over this subject. This state of peace may be owing to the fact that for fifty years good Father Greenough lived and guided the flock with such wisdom and discretion, that there are no signs of musical warfare discoverable on the record-books.

It may be taken for granted, I think, that when this church started it started with a choir, and perhaps with a bass-viol. There was a bass-viol here some years later, as we shall see, and possibly it was here at the beginning. We may presume, probably, that the walls of the old church in the earliest years echoed to the notes of *Majesty* and *Sherburne* and *Ocean* and *Exhortation C. M.* and *Exhortation L. M.*, of *Complaint*, *Montgomery*, and the like. But the very earliest record I find about the church music was in connection with a parish meeting, March 20, 1798. Then it was

"*Voted*, That Dr. Benjamin Cook and Colonel Thomas Durant, joined with the standing committee of the precinct, be vested with discretionary power to make such alterations in the seats of the front gallery, for the accommodation of the singers, as they may find expedient; also, to prepare some secure place to keep the parish Cushing, Bible, and Bass Viol in."

Here, clearly, was a bass-viol in 1798; and what its previous dangers and exposures may have been, one cannot say; but henceforth the plan was to keep it safely.

And here it is proper to say a word about the different musical instruments which have been used in the public worship of this congregation. In the beginning was this simple old pitch-pipe which I am permitted to hold up to your view. There is nothing complicated about this. It gives the key of *A* very distinctly, as you will see; and having that, if you are skillful, you may find what other key you like. When shown in contrast with the organ now before us, it must be confessed to be a very humble affair. Next came the bass-viol, of which we discover the first glimpse in 1798. Mr. Milo Lucas, who has through his life been intimately connected with the singing interests of this congregation, testifies that at a period

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considerably later, in his early days, a flute and a violin had been allowed to creep in as companions to the bass-viol.

The next step in the line of instruments was a melodeon, introduced some forty-five years ago. This gave place, while yet the old house of worship remained, to a small reed organ, and this, in its turn, to a pipe-and-reed organ, which remained in use till after the rebuilding of the present church edifice in 1848, when the organ was introduced which was displaced last year. Our present excellent organ has recently been put in position. Its predecessor, by reason of age and other infirmities, had come to speak to us sometimes with a very uncertain sound.

The next notice we find upon this general topic of singing is from the *church* records, as follows:

"Apr. 1, 1803. The Church tarried after lecture. *Voted*, Solomon Flagg be desired to take the lead in singing in our public religious services on the Sabbath and at Communion."

After this, time passed on for six years before it seemed needful to make any new entries upon the books. From the parish records at that time we find the following:

"March 20, 1809. *Voted*, That the sum of fifty dollars be hereby appropriated for the improvement of psalm-singing.

"*Voted*, That Mr. Ezra Fuller, Mr. Henry Craft, and Mr. Solomon Flagg be a committee to appropriate the aforesaid fifty dollars for the benefit of singing."

Two years later we find the following:

"March 18, 1811. *Voted*, That the standing committee be and hereby are allowed to make any necessary alteration in the singers' seats."

In the next year, March 16, 1812, the following record appears:

"*Voted*, That thirty dollars of the present year's grant be appropriated to the encouragement of singing, and that Mr. Henry Craft, Mr. Solomon Flagg, and Mr. Ezra Fuller be a committee to apply the same for the said purpose, at their discretion."

Similar votes appear from time to time in the years following. The "encouragement of singing" was effected prob-

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ably by hiring some singing-master to come and drill the young people. We will omit the items on the record-books after the last, until March 9, 1840, when the following action was taken:

"*Voted*, That Nathl. Fuller, Jeremiah Allen, and Caleb M. Stimson be a committee to report at next meeting the expense of altering the singers' seats."

"Apr. 21, 1851. Milo Lucas, H. L. Whiting, and Dr. J. H. Brown were appointed a singing committee, with instructions not to exceed $200 for the year, to sustain singing, which sum is to include books for the choir, etc."

We will copy only one item more, and that marks an important point in the history of this church and congregation. This was April 4, 1859, and lies clearly within the memory of a large number of this congregation. It was during the ministry of Mr. Little, a pastor greatly beloved. If I am not mistaken, the action was taken at his suggestion, but certainly with his hearty concurrence. The brief record reads as follows:

"On motion of Dr. Clark (Dr. Joseph S. Clark), *Voted*, to adopt congregational singing (unanimously)."

This was twenty-two years ago, at a time when very few churches in these parts had adopted the congregational system. This church was a kind of pioneer in this matter. Coming to reside here, as I did in 1860, the year after this system was adopted, I was impressed with the singing power which resided in the congregation. There was a large number of families here abounding in good singers, able to sing independently, and not leaning one upon another. From that day until this there has been no general desire to go back on this record; and though a few of our young singers now sit near the organ, they are there not as a choir in the old-fashioned sense, but for the help of the congregational singing.

Turning now, for a moment, to the beginning of the present century, we may notice how the Billings and Holden style of music began to give way in the public worship of the Sabbath, and tunes of a more solid and abiding character came in to take their place. Of all the men of this century, Lowell

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Mason had more to do, probably, than any other one man in turning public attention to a nobler style of church music. He himself composed, or arranged from old compositions, an immense number of tunes for this purpose, many of which still abide in honor. His influence, too, was widely felt in diffusing far abroad the habit of teaching children and youth generally to sing. The custom is now introduced almost universally into our public schools, so that the great body of our children are taught to sing in early life.

But we must not forget our indebtedness in this regard to the older nations of Europe. Music was not a plant indigenous upon this western soil. Until we caught refining influences from the Old World, the musical culture of this country remained in a comparatively crude condition. For the last half century America has been sitting at the feet of the German race — that nation of great composers. It was easy to learn of these Germans, for they were our fellow-citizens and neighbors. They make a very large element in our national population today. In every department of music, instrumental and vocal, sacred and secular, they have taught us, and our people have shown themselves scholars apt to learn.

Looking to the future, it cannot, we think, be doubted that the tendency will be more and more toward congregational singing in our churches. It is the true way, as it seems to us, for the service of song in the house of the Lord. Among nations more musical than we, this is the form for the free worship of the people. Travelers coming back to us from England and from Germany tell of the delight they find in the congregational singing of the strong and cultured churches. Even in this country there is now a very great multitude of churches that are firmly established in this way, and are never likely to go back from it.

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Sabbath School History.

BY PROFESSOR EDWIN PIERCE.

Who would suppose it would take the Christian Church eighteen hundred years to learn the value of the Sabbath school as an efficient helper in her work? Yet it is a fact of history that the first Sabbath school was gathered by Robert Raikes, in Gloucester, England, in the year of our Lord 1781. Not till thirty years later did this new method of Christian work gain any recognition in America.

The first Sabbath school in New England was formed in Beverly, Mass., in 1810. Two years afterward, one was formed in Boston, and in a few years they were found in all parts of the State. Today there are in Massachusetts sixty thousand teachers and nearly four hundred thousand pupils engaged in such schools.

We are here celebrating the one hundredth birth-day of this church. The Sabbath school is a child of the church, by and through which the church is in great part to perpetuate its own existence. The life and work of the Sabbath school has therefore an appropriate place in the history which is passing under review today. To me has been given the task and the honor of presenting on this occasion such facts of interest as can be found concerning this department of our church work. Unfortunately, no written records exist from which these facts can be gathered. But from a sermon prepared by our pastor, in 1869, and from conversation with persons connected with the school in different periods of its

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history, some of whom were its first pupils and are with us tonight, I am able to submit the following statement as a substantially *correct*, though *imperfect*, history of the school.

There once stood on Waltham Street, opposite the ground of the present Davis School building, a small, one-story, square-roofed school building. It now forms a portion of the brown dwelling close by the brook, in the rear of Mr. Ingraham's drug-store. At nine o'clock on a Sabbath morning in the spring of 1819, there gathered in that plain school-room Joseph Jackson, Joel Fuller, Sumner Fuller, Adolphus Smith, Elisabeth Smith, and Mary Stearns. With these assembled about thirty boys and girls, and then and there was held the first session of what we now call *our Sabbath school.* Those men and women saw that the children of West Newton needed to be better taught in the truths of God's word. There was a field for work which they had not tried.

Let us not suppose, however, that there was any more *need* of a Sabbath school in West Newton *then* than there is *now.* The children of Christian parents were as well instructed in the Bible at their homes as such children are *now*, and the children of irreligious parents were no more neglected at home than they now are. If those Christian men and women are to be commended for what they there inaugurated, Christian men and women of today are to be blamed if they are not equally ready to continue the work which has been handed down to them.

It was the practice of this early school, at the close of the morning hour, to march in orderly procession to the church to attend public worship. It is well that this early practice of taking the children to the church service is still commendably characteristic of this congregation. The pastor did not, at first, give encouragement to this new departure, but said he would first see how the thing worked in Brother Homer's church at the Centre. His daughter, however, quite early became a teacher in the school. At that day helps to Bible study were by no means as accessible as they are now. The

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teachers went to their work equipped simply with the Bible and the hymn book, and from these the heads and the hearts of the scholars were stored with divine truth.

The progress of the age has brought into the Sabbath school, as it has into every department of life, more machinery, more rattle and clatter of wheels, and more display, but possibly is not more effective in leading souls to Christ.

Mr. Joseph Jackson, a teacher of a private day school, was the first superintendent, and had the small children for his class. They sat with their feet dangling from the front seat, and came forward to his chair one at a time and recited their verses, and received each his crumb of the bread of life.

At first the school met only in the summer; but after two or three years Deacon Fuller, the then superintendent, said if a Sunday school was a good thing in summer, it was an equally good thing in winter; and under this conviction he started for the school with a bundle of fire-wood under each arm. Not long after this the school was held in the "meeting-house," and probably from that time it began to be regarded more as an institution of the church.

For many years the teachers chose the superintendent; but from 1852 there was a period when this officer was chosen by the church at the annual church meeting. On November 9, 1859, the rule which required this election by the church was repealed, and two brethren were appointed to coöperate with the superintendent to promote the interest of the Sabbath school, and make an annual report to the church. Later still a rule was adopted, that the church should claim only right to confirm the election made by the teachers. This is the practice at the present time.

In the early history of the school small books were bought every year and given to the scholars, and Testaments were given as prizes to those who had committed to memory the largest number of verses of Scripture. The time came when a library was begun, and collections were taken for missionary purposes, and a monthly concert was observed. At what

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precise date these points were reached is not easy to determine.

In October, 1838, the first steps were taken in the vestry of this church to form the "Newton Sunday School Union;" an institution which has now more than forty years of good service placed to its account.

The superintendents of the school have been as follows: First, Joseph Jackson, a man of genuine love of children, and whose goodness of heart speaks to us from his portrait here tonight. After him, Deacon Joel Fuller served for twenty years; his name is still held in fragrant remembrance by many who knew him. Then followed Deacon Joseph Stone, Chester Judson, Samuel A. Danforth (five years), William Bosworth, Rev. Charles B. Rich, Guildford Newcomb, Albert Day, William Bosworth again, Benjamin F. Whittemore, Joseph A. Newell (ten years), and Deacon J. B. Whitmore, the present incumbent.

Among those who have been especially successful in Bible-class instruction, honorable mention is rightly made of Rev. Joseph S. Clark, D.D., Rev. Ari Raymond, and Miss Hannah Richmond. One loved teacher, who for some years past has patiently served her Master in her sick-room, saw all her class of six or eight pupils unite with the church at one time. Others might be named who have been, or are now, equally devoted to this work.

As to the number in attendance, we find authority for the following statement of the average attendance for the last four decades: from 1840 to 1850, eighty-five; 1850 to 1860, one hundred and fifteen; 1860 to 1870, two hundred and thirty; 1870 to 1880, two hundred and eighty-five. The annual contribution to benevolent objects has, at one time at least, amounted to three hundred dollars. For a few years past it has been near two hundred dollars. The school at the present time is well supplied with efficient officers and faithful teachers. One valuable agency is the active interest taken in it by the pastor, who is often present in the school, and keeps up his teachers' Bible class on Sabbath afternoons.

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Special mention ought here to be made of the primary department. For eighteen years past, with the exception of only one year, it has been under the care of Miss Maria S. Clarke. She has devoted herself to the work with genuine enthusiasm and great skill. When she took the class it numbered twenty-four; it now numbers sixty. During her care of the class more than five hundred little children have received religious training and molding influence from her.

Meager as are the resources from which this sketch has been drawn, there remains something more to be said. This Sabbath school was formed sixty-two years ago, for a specific purpose; namely, to give the children and others who should be brought into it a better knowledge of God's word, in the hope of bringing some or all of them to a living faith in Jesus Christ as a personal Saviour. How far has this object been gained? Has this investment of time, of head and heart service paid any dividend? Has good been done? Have souls been saved? We answer, with confidence, Good *has* been done. Not only the teachers, but all who have been taught, have here given protracted and more or less earnest attention to those truths which concern their well-being for time and for eternity. It is safe to assert that, by the knowledge here gained, a large majority of these persons have been made better — better children, better parents, better husbands and wives, and better citizens and better patriots. As a result of this school, there has been more happiness in these homes, and purer and higher aims in life have been excited. There has been less profanity on these streets, less violation of the Sabbath, less infraction of the civil law. The amount of good done in these directions is, beyond all question, very great.

But more than all this, a goodly number of those here taught have learned that "that life alone answers life's great end" which is self-consecrated to the glory of God. The school has been an auxiliary to the pastor, amplifying as well as supplementing his work. Of the 168 received into the

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church during the present pastorate, 129, or 77 per cent., have been from the Sabbath school. Imperfect as our data are, we yet find reason to believe that very similar results were reached in the previous history of the school.

With such a balance-sheet in its favor on this centennial day, how great reason this church has to prize its Sunday school, and how reasonably may it claim from every member earnest prayer and effort in its behalf!

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From this point onward, through the remainder of the evening, the time was occupied by brief addresses from persons standing in various historical connections and associations with the West Newton Church. The first address was by Rev. ALEXANDER MCKENZIE, D.D., of Cambridge.

In calling upon him to speak, the presiding officer remarked that we had with us a gentleman who came from a place that was named, in the early days, Newtown. But when Harvard College was built there, the people thought they must have a larger name; so they threw aside Newtown, and called the place Cambridge, after the name of the English university town. Many years afterward, when a part of Cambridge was to be set off into a town by itself, the people found this old name Newtown lying about loose, and they picked it up and gave it to the new township. Usage has shortened Newtown to Newton; and so we came by our name.

Address of Dr. McKenzie.

MR. CHAIRMAN AND FRIENDS: It is a pleasure to be with you in this celebration. But it is with peculiar feelings that a Cambridge man rejoices in the prosperity of Newton; for if Cambridge had been allowed to have her own way, there would have been no Newton. It was with sore misgiving that the little community on the other side of the river regarded the desire of the people on this side to be a town by themselves. It had been agreed by the Court that the bounds of Newtown should run eight miles from the meeting-house into the country. A good place it was to measure from, and these hills and plains made a wonderfully fine domain. To part with so much land, and so many good men and women, with their business and their wealth, was a grievous thing to the Newtown folk, and stoutly was it resisted. They did not see how they could maintain the church, the school, and the bridge, if they were deserted in this way. The people here

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were shrewd. First they obtained the privilege of having their own church, because the old church was too far away. Then these "long-breathed petitioners" asked for more. "Finding that they had such good success that they could never cast their lines into the sea but something was catched, they resolved to bait their hook again." The plan of the Cambridge lands in the early days is shaped much like a stout leg cased in armor, and what is now Newton constituted the greater part of the foot. Is it strange that she objected to the surgery which would cut off her foot, and leave her "clipped and mangled?" But the operation was performed. We are witnessing the result, smiling at the pathetic fears of the older town, enjoying the strength and honor of the newer. If I give you tonight the congratulation and hearty greeting of Cambridge, which I am delighted to do, it is because your fathers, and you in your turn, have made so good use of your independence. It is long after the separation when these twelve men whose names are before us made themselves, and were made, into a church. We dismiss our regret, and assent and delight because of that which they have wrought, and others before and after them. There is a fine individuality in this group. No one of these men has a middle name. Each man is by himself. Every first name is from the Bible, and is illustrious.

They made their church like themselves. It was a whole church, complete and free. They were living up to their principles. In 1781 it had just been demonstrated that men ought to govern themselves, and would do it. If in the State, then in the Church. If they could elect a president and a governor, they could elect a minister and a deacon. If it was best that they should choose the former, it was best that they should choose the latter. If they were competent to manage their civil affairs, they were competent to manage their ecclesiastical affairs. They had never doubted on either point. Both points now received fresh assertion. The Republic was made entire. It was an auspicious year for a republican

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Church. A century in State and Church has intensified our devotion to the republican idea, and with good reason. We will continue to be loyal to the principle in Church and State. It is an instructive fact that this church has lived and grown into this renown. It has had no support of the government. It has not been held up by a formidable ecclesiastical system. It has had no help from imposing architecture or elaborate ceremonial. In a plain, honest, rational, scriptural, republican way, it has done its work and increased its strength. We have good reason to be content with our sturdy faith and robust polity, in the light of this success.

It has been grand work. It has trained men, by responsibility and opportunity; they have learned to think, to vote, to govern, to give, to meet the duties of a broad citizenship in a republic. It has brought men and children into the kingdom of heaven, bringing them to God and eternal life. Many remain ready for fresh service, and many have been translated, and they live in the church in the communion of saints.

It has given continual blessings: making homes and schools, planting flowers and singing songs, cherishing all that is of good report, enriching the town where its place is, and all the country around. In these results, more than in its years, lies the reason for this thanksgiving.

> "It is not growing like a tree
> In bulk, doth make man better be;
> Or standing long an oak, three hundred year,
> To fall a log at last, dry, bald, and sear;
> . . . . . .
> In small proportions we just beauties see;
> And in short measures life may perfect be."

These twelve men were wise when, with divine guidance, they formed themselves into a church. Standing alone, they would have fallen and have been forgotten, one by one. It has been said that no man ever undertook to go to heaven alone without freezing by the way. These men stood together. The church would last. They put themselves into the church. Then each man would be helped by all the men. They might

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vanish from sight; but their names, their deeds, their desires, would remain. Are they not with you still? It was wise forethought, if it was no more. We may learn the lesson. Is it not this: that we double the brightness of our light by joining it with other lights; that we enlarge our service by working with others of a like mind; that we increase our gifts by sending them into the world through the common treasury; that we are now and shall be larger by being and living in a church? We shall do well to heed the practical instruction, and to bring our separate lives together, where the one shall stand with the many, where the weak and poor may be in alliance with the strong and rich, and those members which are more feeble shall be members in particular, and where life and hope shall last. As we seek Him whom our soul loves, and long for his service and his rest, the strain comes to us from the Canticles: "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

In calling upon Rev. JOSEPH B. CLARK, the President remarked that we should next hear from one who has been called *the only son* of this church. This does not mean, however, that he is the only one that this church has ever given to the Christian ministry. The records which have already been spread before you show that, in years gone by, this church was noted for the men whom, directly and indirectly, it gave to the ministry. It happens, however, that the brother who will now address us is the only living minister raised up by this church. For his own sake, and for his father's sake, who was so long an honored member here, we shall be glad to hear him.

Address of Rev. Joseph B. Clark.

MR. PRESIDENT: I was dismayed to be told that I must speak, in some sense, for the living ministry which this church has reared up and sent forth. My dismay became affright on being informed that I was the sole and only specimen of that class. I cannot claim to be ignorant of my subject; perhaps I know too much of it to speak with freedom. In so far, however, as I am a ministerial child of this church, I may claim to be legitimately so; for it was here, and through this

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church, that I made choice of my profession. How little we think of our unconscious influence! My friend, Rev. Dr. Means, will be surprised to be told that he had more to do than any other man in turning my feet into the ministry. He never meant to do it, except as a true minister means to do all the good he can; but he did it. Coming home, on a college vacation, full of prejudice against the ministry, and with mind fully made up, I thought, for another calling, I found Rev. Mr. Means preaching, for a few months only, in this pulpit, and, listening to him, I began to feel, for the first time, what a glorious thing it was to preach the gospel. I discovered, and to my great surprise, that a man might be scholarly, devout, genial, and even jolly, and still be a true minister of Christ. It was my first contact with the younger ministry of that time, and the impression was deep and lasting. I will not say, I dare not trust myself to say, how that thought was strengthened by the influence of such a man as George B. Little, whom I reverenced as I have reverenced few men.

My acquaintance with this church began in its youth, when it was but sixty-five years old, and I was a mature young man of nine. I well remember the old meeting-house, and my first Sabbath there. In the distribution of the family, my lot fell to sit in a side pew near the pulpit, where I could see the church mouse running in and out under the feet of the minister as he preached. I do not recall distinctly the heads of the sermon, but I do remember with gratitude all the points of that mouse.

Not many of you would recognize this village as it then appeared. There were four houses on Chestnut Street: Mrs. Lamb's, at the top of the hill; Horace Mann's and Dr. William Alcott's and my father's, then just built, near the depot. The whole hill, from the edge of Newtonville to Lower Falls, was a mixed pasture and woodland, full of stones and full of water. Today you will not see a hillside in Massachusetts so adorned with beautiful homes. Just where your elegant railroad station now stands ran a brook, fringed with a double

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line of willow bushes. The depot was on the north side of the track, quite near Chestnut Street, and was used in part, I believe, as a shoemaker's shop. This whole region was quite commonly known as "Squash End" — a name that fell to it years ago, from some incident in the setting off of the Second Parish.

I remember to have heard "the Old Gentleman Ward," as he was known, silence a couple of gentlemen from another part of the town, who were bantering him for residing in "Squash End." When his turn came, he replied: "Gentlemen, you call us 'Squash End.' Let it be so! You see these new streets opening, those fine houses building; you know real estate is advancing rapidly. I rather think, gentlemen, that time will prove that *the seeds of that squash were mostly in the end of it!*" Nothing remained to be said.

We had some things, even in Squash End, to be proud of. There was the State Normal School, standing opposite this church, and looking much, externally, as it does today. We had *Father Pierce*, whose very shadow we reverenced. We had the "Model School," so called, and which became so, in fact, after the arrival of the model school-master, Nathaniel T. Allen.

I believe I saw every timber in this house laid; not that I was one of the building committee, but only one of the boys who superintended the erection of this building. The only man approaching us in fidelity was Nathaniel Fuller, who watched the work with tireless devotion. After the house was done, there was one duty that devolved almost wholly upon the youth of this village. It was the ringing of this church bell on the morning of the "glorious Fourth." We had little help from the citizens or the sexton. Indeed, they appeared to object. They would sometimes lock and double lock those doors on the night of the third, which compelled us to force a way through the windows. Sometimes the rope was removed, which made it inconvenient; but a church bell can be rung without a rope, and I am happy to say this bell

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always rang. One generation scarcely appreciates what it owes to another. The practice thus inaugurated under great difficulties is today the patriotic duty of the whole community.

There came one Sabbath day — the first Sabbath and day of the year — when I came forward from my father's pew alone, and, standing right there, entered into fellowship with this church. I wonder, now, I had courage to do it. The welcome was not very warm. I assented to the strange, unintelligible creed. The church stood up and sat down. Two warm hand-grasps I remember, and that is all. We have improved in our methods of Christian fellowship since 1854.

But once within this church, I found men whom I loved, and who have had a marked influence on my life. There was "Old Deacon Stone," always present, always ready — a *good* man, if there ever was one. There was Deacon Samuel Warren, the genius of the parish, a man of most prodigious memory, who, after ten years, could tell the minister not only what he said in his sermon, but what he ought to have said to make the argument complete; a man who, as he once told me, "studied Hebrew for his recreation," which made me wonder, when at Andover, what his hard work could have been. You say that such a man must have been a rather uncomfortable hearer; but you are mistaken. With all his keenness and skill, he was one of the simplest, sweetest-souled men in the world, a man to whom the boys loved to come. There, too, was the saintly Deacon Woodford, who, with Mr. Chesboro (both now of Chicago) and Dr. William Alcott, were our skilled Bible teachers. "Dr. Brown" is a name that will never be forgotten out of those days — the true type of a Christian gentleman, who was as courtly and polite to a child as to a man. It was almost a luxury to be sick, to have Dr. Brown for your attendant.

I might speak of living superintendents, and of their long and faithful service; but two among the dead come freshly to mind. Mr. Danforth was not a brilliant man, nor a profound

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Bible scholar; but he was intensely devoted to saving souls. He had the spirit and the methods of Harlan Page. It is not strange that during his service more youth were received into the church than in any similar period. Rev. Mr. Rich, a retired minister, was superintendent but one year; but it was a memorable year, chiefly by reason of his great power in telling the Bible stories in graphic language of his own. Strong men would be melted to tears and repentance by his narrative of the Crucifixion.

Brethren and friends, I have time only for this closing word. I solemnly confess that these men of whom I speak had a positive and helpful influence on my life; not, however, because they aimed distinctly to do so. They were simply trying to do their various duties as members of this church. It would be absurd to suppose that I was the only boy thus affected; and it would be equally absurd to suppose that there are not boys and girls today in this community, and in all communities, receiving these unconscious influences. To me this is the solemn and cheering lesson of this anniversary, that the humble, patient, sincere church life, that round of duties which often seems so dry and fruitless, will in the end see their reward.

The next speaker was Rev. DANIEL L. FURBER, who represented the ancient mother church of Newton, already one hundred and seventeen years old when this daughter was born.

Dr. Furber's Address.

THE ancient mother church in Newton takes a deep interest in the hundredth anniversary of her first-born. She parted with twenty-five of her members to form this church. From first to last, she has parted with ninety-six of her members to form other churches. Among them have been some of the best she has had. The men and women who started this church had faith and courage, or they never would have done it when they were so few and so weak. Of course the best kind of material is needed to start a new enterprise; and

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though the old church has reluctantly parted with her members, from time to time, to make such beginnings, she rejoices in the prosperity of her daughters. Those whom she has sent out in this way, at one time and another, have been like handfuls of corn upon the top of the mountains: the fruit thereof now shakes like Lebanon. We made good investments. If we were like the man who goes forth, weeping, bearing precious seed, we also, like him, rejoice when we see the sheaves coming in.

Anniversaries like this are important, because they furnish occasion to take account of the work that a church accomplishes. We stop and take breath. We make an eddy in the stream of life, that we may look back and see what we have been doing. While toiling at our work, we are apt, in hours of weariness, to complain that we see but little fruit of our labor; but when we look back over a wide interval of time, we are surprised to see how much has been accomplished; and we read with new eyes the scripture which says: "Let us not be weary in well doing; for in due season we shall reap, if we faint not."

One of the things which this church has done is to give its testimony in favor of a permanent pastorate. Its first was fifty years; its second, twenty-seven or twenty-eight; its third and fourth ended only with life; and I trust the same will be true of the present one.

This church is giving a noble testimony in favor of congregational singing. It maintains it in a way that is positively successful and satisfactory; and this could be said of but very few churches in the Commonwealth. This success, I presume, is owing very largely to the unremitted efforts of the present pastor. His predecessor also, Mr. Little, was enthusiastic in his love of singing, and of singing by all the people.

By your present pastor, in particular, you have given your testimony in favor of *fellowship* among the churches. He is preëminently a social man. He loves the brethren. He is always present at church conferences, and wherever he can

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meet the Lord's people, saying by his genial presence, and singing, too, if there is a chance, in his hearty way, "Here my best friends and kindred dwell." We want a good deal more of this feeling among our churches, and we ought to be very thankful to him for doing so much to promote it. This is a very proper thing for me, as the pastor of the church which is the mother of you all, to say. I therefore adopt the language of the apostle John, and say, "Little children, let us love one another." The old church is the mother of three of the churches in this city — the West Church, the Eliot Church, and the Highlands Church; and it is the grandmother of two — the Auburndale Church and the North Village Church. It can hardly be called the mother of the Newtonville Church, as that was formed by a union of members of all the three older churches — the First, the Second, and the Eliot Church. The Congregational churches of this city are very closely related to each other. They should heartily own the kinship, and take a lively interest in each other's welfare. I am glad of the opportunity which this occasion furnishes me of calling this subject to mind. The trouble with us is that our villages are too far apart. Those on one of the lines of railroad see but little of those on the other line, and are scarcely acquainted with them. We tried, a few years ago, to have fellowship meetings; but they soon died out. I hope that when we get the new railroad, connecting all the villages in the city, we shall do better.

An important part of the history of a nation is the character and services of its eminent men; so when we look over the history of a church, we ask, What names has it had upon its roll of men that have been such a blessing to it that the church will never forget them? what eminently devoted ministers has it had? what laymen faithful and true, on whom the minister could always rely? This church has been blessed with an excellent ministry from the first until now, and it has had a good number, I doubt not, of men and women who have been an honor to the Christian profession. At an anni-

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versary held a few years ago at the Newton Centre Church, Dr. Gilbert spoke of three deacons — one of the First Church, one of the Second Church, and one of Eliot Church — who, thirty or forty years ago, could have been described as the three mighty men: Deacon Woodward, Deacon Joel Fuller, and Deacon William Jackson. They were men of prayer; and one thing about them, he said, was, that they were sure to be at the prayer-meeting. He imagined a meeting held in the little, old, low-roofed vestry which was formerly used at the Centre, at which they were all three present, and all took part. "The Spirit of God," said he, "is present in power. First Woodward prays, and we feel that the Lord is fulfilling his promise, and is really present in the midst while the good man, in his low, soft, humble, child-like voice, is telling him all his feelings and all his desires. Now Fuller prays, and the roof of our building is lifted, a door is opened in heaven, the throne of God appears, the angels are ascending and descending, and we bow in reverence and awe before the Sovereign of the universe. Anon Jackson prays: walls and roof vanish; we are rapt to the third heaven, and are pouring out our hearts in love and faith and hope and joy before the great, loving Father above." This is the description which Dr. Gilbert gave, and here is a picture of three men who will never be forgotten by the churches to which they belonged. Let it be our study to increase the number of such men — men whom we count the jewels of our churches, and whose names we love to repeat on occasions like the present. And let us hold in abiding honor *the church*, that institution of our Lord which produces such men, and then places them in its candlestick, where they may give light to all around them.

We *owe* the services and tributes of this day to this church as a recognition of the blessing which it has been to this community. The planting of an evangelical church in a place where there is none is like digging a well of water in a thirsty land; every traveler that comes along blesses you for it. One hundred years ago this well was digged. It has been a

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perpetual benediction to this village; and who knows but that it may live to bless as many generations of men as Jacob's well at Shechem did, and that thousands of souls in the far-distant future may come hither to draw, and to slake their thirst from this fountain of salvation?

Rev. WOLCOTT CALKINS, D.D., pastor of the Eliot Church, Newton, was the next speaker. The President, in introducing him, remarked that, from the relations of the Eliot Church to the mother church at Newton Centre and to the church at West Newton, it might be difficult to decide whether she should be called a daughter of our West Newton Church, or a kind of half-sister.

Mr. Calkins's Address.

No report has been preserved of Mr. Calkins's remarks. They were wholly *impromptu*, and cannot be exactly reproduced in this record. The following letter, adopted by unanimous and very hearty vote of the church, had been previously sent:

"NEWTON, Nov. 4, 1881.

"*The Eliot Church to the Second Church in Newton, Mass., Rev. H. J. Patrick, pastor, sendeth greeting:*

"DEAR BRETHREN: We have received your kind and cordial invitation to unite with you in celebrating the one hundredth anniversary of the organization of your church.

"We accept with pleasure, and extend to you our congratulations and best wishes for your future usefulness and prosperity.

"Grace, mercy, and peace, in Christ Jesus our Lord.

"WOLCOTT CALKINS, *Minister*,
"W. O. TROWBRIDGE, *Clerk*."

Mr. Calkins said that a stranger to the memorable history of this church ought not to intrude upon the delightful reminiscences of the hour. He regretted that Eliot Church had not sent a representative who could recall the sympathy and cordial support extended to them, in their earlier struggles, by this older sister. But he had felt, from the beginning of his brief ministry, the blessed influence of these older sisters upon Eliot Church. He remembered well how he used to threaten the fellows, when he was a small boy, that he "would tell his big sisters," if they tormented him; and now, if the

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skeptics, or anybody else, should trouble him and little sister Eliot, he would be sure to resort to the same powerful refuge.

He offered, personally and in behalf of his whole congregation, the most cordial congratulations. One hundred years of faithful testimony for Christ, without one instance, in pulpit or pew, of denying his divinity or the authority of his word, was a ground for the profoundest thanksgiving; and this record was the more honorable, because it was made in the midst of a "crooked and perverse generation."

In conclusion, he reminded his brethren that the abiding fruits of these blessed years were such only as were purely spiritual. The work upon the successive meeting-houses, and the faithful service in temporal things, had been very valuable, and, if rendered in the spirit of consecration, was truly acceptable to God; but such work can never endure for a hundred years. The work for souls, leading the impenitent to Christ, and nourishing growths of grace in believing hearts, — this is the only Christian work which shall abide forever.

The two churches which follow, namely, the Congregational Church at Auburndale and the Central Congregational Church at Newtonville, both stand in filial relations to the West Newton Church. Each of them received more members from this than from any other one church. These churches were represented by their pastors, Rev. CALVIN CUTLER and Rev. E. FRANK HOWE, both of whom entertained the audience by their historical review and their spicy remarks.

Rev. Mr. Cutler's Address.

MR. PRESIDENT: It is a good thing for a grown-up daughter to come home, especially at such a time, to such a home as this; to see the mother so well, and looking so handsome; to see such a pleasant company; to have the solid enjoyment of such an entertainment, without the work of getting it up. I used to notice, when I was a child, that if there was anything particularly nice in the house, it was sure to be brought out when there was company, and it was best for me to be round.

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This matter of ecclesiastical relationship is a little mixed, and none the worse for that.

The Auburndale Church had thirty-three members to begin with, of whom eight had been members of this church. One of these is still with us. He had seen half a century before he left you, and looks likely to see the other half before he is taken from us.

Brookline and Medway gave us four apiece, one of whom was named for your first pastor — a son of Rev. Sewell Harding, first pastor of the church in Waltham. His sister — I have seen her here today — has told me of the frequent and very pleasant visits back and forth from her father's house and the home of Mr. Greenough.

The rest of the original members of the church at Auburndale came from various sources.

It all goes to multiply the motherhood. It isn't given to a man to be blessed with more than one mother; but a church may have a dozen, and, if only they be as good in quality as this one, the more the better.

There is a story about an inmate of a lunatic asylum who went up to a visitor, one day, and announced himself as Julius Cæsar. Meeting him again, soon after, he put on airs, and claimed to be no less a personage than Napoleon Bonaparte. "Why, how is this?" politely inquired the visitor; "there must be some mistake." "Not at all, sir," he replied. "Didn't you say, just now, that you were Julius Cæsar?" "Certainly, I did; but that was by another wife!" Now, that is somewhat the case in the present instance. We have a little parentage out in one place and another; but nowhere else so much as here. And so we are glad to come today and greet our venerable mother on this memorable anniversary; to go round the house; to look into the best room, so handsomely decorated and adorned; to see how things go in the pantry — just as they used to go, down and fast! In ecclesiastical house-keeping not so much account is made of the spare room.

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One wouldn't think you could be so old, you look so fresh. But the years are gone. It makes one feel like the Sunday-school boy whose teacher had told him that the event of the lesson took place four thousand years ago. It staggered him. He ventured to inquire, "How long ago did you say it was?" "Four thousand years, my child." "Goodness, ma'am," he replied, "how time does fly!"

It has been pleasant to live so nigh the homestead, within sight of the spire, within sound of the bell, so that as we go up to worship we can hear the tones that call you to the house of prayer.

It used to be a matter of deep regret to me that it was my misfortune not to be present with my mother when she was a little girl; it was so delightful to hear her tell about it. That sort of satisfaction we have had in listening to the historical discourse of your pastor. Those reminiscences were just delicious. The story of those early days, with all their privations, has a charm that grows as the years go by. In them lived noble men and women. But we would not go back. With all that was good and great about them, we believe that the present days are better, with a piety that is fuller, healthier, more vigorous and useful.

Still, we like to look back. I believe in centennials; wish they came oftener, that we might go back from present troubles to the untroubled well of early days, and renew and hand down the child-like faith in which we drank in our first impressions concerning our Father in heaven and the life to come.

May the spring at this homestead long be kept open and pure; and may the ancient benediction be fulfilled to this mother church: "The Lord bless thee out of Zion; cause thee to see the good of Jerusalem all the days of thy life, yea, and see thy children's children, and peace upon Israel."

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Rev. Mr. Howe's Address.

If any of you desire to know how you can get the most possible enjoyment out of an occasion of this sort, let me give you a bit of advice: secure an appointment to fill the last place on a list of ten or a dozen speakers, each one of whom can make a better speech than you can. It is rare sport, sitting through eight or nine hours of speeches and addresses, waiting for one's turn to come. There is my friend from Cambridge, who, although he came in but twenty minutes before he was to speak, was as nervous and fidgety as a fish out of water. I could but think, as I watched his writhings, what he would do if he were obliged to take my place, and wait till the last. The English are accustomed to terminate every dinner, no matter how elaborate, with common crackers and cheese. I am in the place of the crackers and cheese tonight, though which I am it is not so easy to say —probably the cheese, as I am *pressed* into this small space at the end. But it is only a nibble that they take.

I shall satisfy myself with attempting to straighten out a bit of ecclesiastical genealogy which seems to be in some confusion. The Central Church was invited to come here as a "sister church." Now, while sisters have the same parental blood in their veins, they do not have the blood of each other. But on looking over the records of the Central Church, I find that, of the members who united with it during the first year of its existence, two came from the Eliot Church and four from the First Church, but that this Second Church gave eleven members. I also found that when these Congregationalists in Newtonville desired to have a church of their own, they first consulted the pastor of this Second Church, our friend, Mr. Patrick. It was he, also, who appointed and regularly attended the weekly prayer-meeting in that neighborhood, out of which the church came into existence. I also find that, when the church was organized, the one to

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welcome it into life was also the pastor of this church. Nor is this all. When the young church wanted a pastor of its own, where did it go? It went to a son of this church, and had for its first pastor the Rev. Joseph B. Clark; and a better it could not have found. Considering, then, the number of members given to form the Central Church, who it was that advised its existence, who cared for it in its embryo state, who welcomed it to existence, and who gave it its first pastor, is it not evident that the Second Church is the mother of the Central Church? The First Church she gladly recognizes, not as mother, but as grandmother, and trusts she will be as partial and lenient toward her as grandparents generally are toward their grandchildren. The Eliot Church is her aunt; and a rich aunt is an excellent thing to have in the family. But this Second Church we hail as our mother, and we come today to thank her for all her maternal care, and to invoke the richest blessings upon her head. May her second century be even richer than the first in the good things which she shall gather for herself, and in usefulness to the community, and in the glory of God.

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LETTERS.

BROOKLYN, N. Y. September 27, 1881.

REV. H. J. PATRICK: *Dear Sir,* — Your favor of the 13th inst. came duly to hand, and has been under consideration. I have no voice for public speaking, and old age has brought on a general debility, which makes it prudent to abide at home; otherwise I would be glad to be present on the occasion.

If I am able to prepare anything relevant to the centennial, I will let you know in time. I once said to Dr. Lyman Beecher, "Justice has not been done to the memory of Father Greenough." "I know it," said he. "I long for an opportunity to say that about Father Greenough for which I am afraid I shall never have an opportunity." Possibly I might furnish a fact or two in his history which is not known to the present generation. Of my own history enough has doubtless been said in the late *History of Newton.* If I should undertake to speak of the good people whom I found there, and with whom I spent so many happy years, it would be a long story. I drew for Mr. Smith a plan of the old meeting-house, and gave the names of the pewholders, with a slight sketch of each, which he wanted for his *History;* but it failed to appear.

Very truly yours,

LYMAN GILBERT.

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HARTFORD, CONN., October 29, 1881.

DEAR BROTHER PATRICK: I thank you for your kind note, and the committee for their polite invitation. I am now within a few weeks of eighty;

> "And if to eighty we arrive,
> We rather sigh and groan than live."

The infirmities of age accumulate upon me. I cannot write, nor do I feel competent even to dictate.

Dear old Father Greenough! He was as an angel of light to me during a boyhood and youth of rather unusual despondency and sorrow. I am happy in the thought of soon greeting him on the other side of the river. Truly yours,

C. E. STOWE.

ANDOVER, November 7, 1881.

MY DEAR MR. PATRICK: I was fully intending, an hour ago, to attend the centennial celebration at West Newton tomorrow. I have just received intelligence, however, which renders it impossible for me to hear your centennial address, and renders it necessary for me to remain at home tomorrow. I am very much disappointed. I was particularly desirous of listening to your address; for I have been acquainted with all the pastors of the West Newton church, and have been so well acquainted with the history of the church that I have much desired a fuller acquaintance with it. I firmly believe that the pastor of a church like yours holds a position very important for the country at large, and that our political prosperity depends upon our ecclesiastical.

With very great respect, I remain, dear sir, your friend and servant, EDWARDS A. PARK.

NEW YORK, October 6, 1881.

REV. H. J. PATRICK: *My Dear Sir,* — I thank you for your kind invitation to take a part in the one hundredth anniversary of the church in West Newton. It would be impossible

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for me to do so, even if there were sufficient reason for my so doing; but my knowledge and acquaintance is too slight for me to make any contribution to your history. I bear the name of one of the old pastors, because my maternal grandfather, Obadiah Thayer, was an intimate friend of his, though not a parishioner. He and his daughter Eliza, my mother, were members of Dr. Homer's congregation. My father removed his family from eastern Massachusetts to northern New York, in 1831, when I was a boy of eleven years. My knowledge of Newton and its ministers was very slight at that time, and I have never been able to make it any greater.

At the same time, I feel that upon myself very important influences issued from Newton. Both my grandfather and mother were deeply religious persons, of a type of piety serious and earnest to intensity. I have always supposed that this was greatly due, so far as human causes are concerned, to the teaching and spirit of the Newton ministers. My early religious influence, under God, was determined for me by a very godly mother and grandfather. They both died before my 13th year; but if I have any true religious character, or have done any good in the world, I owe it, through divine grace, to their instruction, example and prayers. That the blessing of Christ the Lord may ever rest upon the church in West Newton is my hearty prayer.

Yours sincerely,

W. G. T. SHEDD.

OAKLAND, CAL., October 31, 1881.

DEAR BROTHER PATRICK: Your card of invitation for November 8 came to hand this morning. Although never a member of the West Newton Church, I feel — on the ground of having so often partaken of its generous hospitality, and of having been, at one time, a sort of winter boarder with it — that it would not be impertinent for me to join company, for a bit, with its home-coming children. The fact is, moreover, that the chances of our reaching any similar occasion upon

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this Pacific coast are so remote, we feel like jumping at any shadow of an invitation from our older Atlantic brethren. But for the inconvenient width of our continent, I would venture a corporeal attendance upon the 8th; as it is, I must be content to come in spirit.

Blessed is that church of Christ which has the honorable record of a hundred years behind it; blessed the memory of those whose labors planted, whose tears watered, and whose prayers nourished it!

It is a great stimulus to us here, in our arduous and oftentimes disheartening work of laying foundations, to look back eastward, and see the possibilities which lie in a hundred years. This fallow-ground work is of the hardest. To go in with ax, grubbing-hook, and faggot; to stand day after day amid fire and smoke, with the feeling that, after all, we shall scarcely more than succeed in *clearing the ground*, not in realizing, in our day, any substantial harvests, *is* sometimes a little trying to flesh and blood. It does us good then to look over into our neighbor's field, where the rich corn and wheat are growing, where gardens smile and orchards bloom, and to feel that *that*, too, was, not long ago, fallow soil.

You will feel, no doubt, in West Newton, on Tuesday week, that it was a good investment of time and money, strength and life, on the part of the pioneers of your church, to have put it all into the foundation-laying which they did. The men have gone; their work abides. Being dead, they yet speak; ay, they still *live*, and live in blessing to the scores who dwell so happily and worthily along your hillsides.

I will not seek to add to the felicity of your joyous occasion. It doubtless wants not any such outside aid. I would only gain courage for myself and fellow-workers here at the outposts, from looking in upon you for this single moment. And, if it would not be out of place, I would tarry longer only to beg that, standing upon the foundations laid by others for you, sitting under the pleasant shade and plucking the ripening fruit which comes to you from others' planting, you

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will, now and then, remember us, who are doing, for time to come, the work the past has done for you. Are you not, in some sort, our *debtors*, brethren?

Give us your prayers; give us your fellowship in the spirit. The Golden Gate is *far* off from Plymouth Rock — geographically far, socially and spiritually far. Our hope is that the full hundred years of work here will bring it nearer. We are nearing you, year by year, in time. The six months' distance of '49 has shrunk to seven days' in '81, and is to shrink yet more. Pour out upon us your culture, your care, and prayer, that our distance *behind* you, as well as our distance from you, may be lessened. We feel that the California of 1949 is to be dependent greatly upon us, the followers and representatives of the Pilgrims, who are putting in foundations now. Is it not also in some measure dependent upon *you*, the sons and heirs of the Pilgrims of the Bay State?

The Golden Gate *needs* Plymouth Rock; but does not Plymouth Rock also need the Golden Gate? What shall it avail, a *thousand* years hence, that at Plymouth Rock landed all good and beneficent things into America, if, meanwhile, all evil and destructive things continue to pour in unchecked and unleavened through the Golden Gate?

Ultimate America is to come in by way of the West, not by way of the East alone.

Then help us, for both *our* sake and your own.

Very sincerely yours,

J. K. McLean.

Lexington, November 4, 1881.

Dear Brother Patrick: It would give me much pleasure to accept the kind invitation of your committee for the one hundredth anniversary of your church.

I was hardly aware that your annals ran back so far as 1781.

I remember, as a boy, boarding one or two summers in West Newton, at my great-uncle's, Mr. Pratt's, near the station. I believe Mr. Gilbert was then the pastor.

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My mother, when a girl, attended the school of Master Davis, who, I believe, still lives, at a ripe old age.

I rejoice with you in your goodly pastorate, and I trust you may long be spared to that church.

Yours sincerely,

EDWARD G. PORTER.

AMHERST, November 6, 1881.

REV. H. J. PATRICK: *My Dear Sir,* — Many thanks for the invitation to attend the one hundredth anniversary of the Congregational Church in West Newton, so kindly sent me. I am very sorry that I shall not be able to be present on that interesting occasion.

The connection of my revered uncle, Rev. William Greenough, with that church as its pastor for so many years, invests it with peculiar interest to me, enchanted by the memories of my youthful days, when for many months I was a member of my uncle's family, and worshiped in the old church.

How changed the town is from 1824! How many generations have gone! Among the gentlemen of the parish committee I find but few names that were common then. Are we not warranted by Scripture to believe that the faithful still live, for "God is the God of the living;" and will you not be surrounded, on your great anniversary, "by a great cloud of witnesses" of those departed in the faith? I shall be interested to hear all about the day, and my heart will be with you while you keep the festival.

With sentiments of sincere regard,

I remain, your truly,

FANNY H. BOLTWOOD.

P. S. — I had a call today from William Greenough Thayer, a great-grandson of Uncle Greenough's, who has entered Amherst College this year. F. H. B.

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Appendix to Historical Discourse.

A. MR. GREENOUGH'S ORDINATION.

[*From the Independent Chronicle, Boston, November 15, 1781.*]

NEWTON WEST PARISH, November 8, 1781.

This day was ordained Rev. Mr. William Greenough to the pastoral office in this place.

Rev. Mr. Eliot, of Boston, began with prayer. Rev. Mr. Lathrop preached a sermon suitable to the occasion. Rev. Mr. Cushing, of Waltham, prayed and gave the charge. Rev. Mr. Clark, of Boston, made the concluding prayer, and Rev. Mr. Jackson, of Brookline, gave the right hand of fellowship.

A remarkable decency and good order were preserved thro the whole solemnity.

B. CHANGE IN CURRENCY.

[*From the Parish Records.*]

At a meeting of the inhabitants of the West Precinct in Newton, on Monday, the 7th day of May, 1781,

Voted, That the sum of four thousand pounds be assessed on the polls and estates in this precinct, to be paid into the precinct treasury on or before the 1st day of July next.

At a meeting of the freeholders and other inhabitants of the West Precinct in Newton on Tuesday, the 26th of June, 1781, at the meeting-house in said precinct,

Voted, That the assessors do assess one hundred pounds of the new emission, in room of four thousand pounds granted the 7th day of May last.

C. MR. GREENOUGH'S CALL.

[*From the Parish Records.*]

At a meeting of the West Precinct on the 1st of March, 1781, at the public meeting-house,

Voted, To proceed to the choice of a public teacher of religion to settle in this precinct; and the vote being taken by poll, the following persons returned

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their votes for Mr. William Greenough as their pastor, or teacher of religion, viz., Captain Samuel Jenks, Joseph Jackson, Nathan Park, Benjamin Prentice, Jonathan Williams, Joseph Adams, Ensign Josiah Fuller, Peter Dural, William Hoogs, Lieutenant Josiah Fuller, Joshua Jackson, Lieutenant Samuel Craft, Elisha Seaverns, Samuel Jackson, Robert Bull, Jonas Ward, Enoch Ward, Michael Welch, Samuel Woodward, Elijah Pratt, Francis Wright, Nathaniel Greenough, Moses Hyde, Henry Proole, Abijah Abbot, Moses Craft, Josiah Jackson, Peter Dural, Jr., Colonel Nathan Fuller, Alexander Shepard, Jr., and Thomas Jackson; the aforesaid persons being all that were present at the meeting, except William McIntosh, who declined giving his vote, but declared he had no objection against Mr. William Greenough.

At an adjourned meeting on the 19th of March, 1781,

Voted, That such persons now present who were absent at the choice of a public teacher of religion on the first day of this meeting now bring in their votes for a public teacher as aforesaid; in consequence of which vote Henry Segur, John Murdock, Joshua Jackson, Jr., Elijah Houghton, Joshua Greenwood, Joseph Adams, Jr., Edward Sanders, and Nathan Moore gave their votes for Mr. William Greenough as their public teacher.

D. ORGANIZATION OF THE CHURCH.

[*From the Church Records.*]

In the year 1781 a number of persons, belonging to the parish, who were members of the church in the other part of the town, were dismissed by their desire, and made choice of Mr. William Greenough for their pastor. The congregation joined with 'em herein, Mr. Greenough being properly acquainted with the choice, and (after mature deliberation) accepted the call.

The male persons dismissed from the church of Christ in the other part of the town were Messrs. Josiah Fuller, Joseph Ward, Jonathan Fuller, Joseph Jackson, Samuel Jackson, Joshua Jackson, Samuel Woodward, and Jonathan Williams. Mr. Joseph Adams received also, by his desire, a dismission from the church in Brookline, of which he was a member. These persons, together with Messrs. Samuel Craft, Josiah Fuller, Jr., and Joseph Adams, Jr., united together, and were gathered into a particular church of Christ October 21, 1781, by the Rev. Joseph Jackson, pastor of the church in Brookline.

E. ORIGINAL MEMBERS.

The names appended to the organizing covenant of the church on its records were as follows: William Greenough, pastor, Jonathan Fuller, Joseph Ward, Josiah Fuller, Joseph Adams, Joseph Jackson, Samuel Jackson, Samuel Woodward, Samuel Craft, Josiah Fuller, Jr., Alexander Shepard, Jr., Joseph Adams, Jr.

On the 16th of November the following persons were received, and should be reckoned with the original church: Elisabeth Shepard, Abigail Fuller, Mary

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Fuller, Deborah Woodward, Lydia Upham, Lois Jackson, Elisabeth Fuller, Tabitha Miller, Abigail Jackson, Experience Ward, Lydia Knapp, Mercy Adams, Ruth Dural.

F. THE FORMING OF THE COVENANT.

[*From the Church Records.*]

At a meeting of the church, November 16, 1781,

Voted, That Brother Ward and Brother Shepard be a committee to join with our reverend pastor to form a covenant for persons to consent to when admitted members of this church.

The committee appointed to draft a covenant met and formed one, which was, on the 2d of December, unanimously approved of by the brethren.

G. THE CHURCH COVENANT.

You (A. B.) do, in the presence of the great God & of this Christian assembly, profess your belief of ye holy scriptures; that they were given by the inspiration of God, & are the only sufficient rule of faith & practice. You believe the Lord Jesus Christ to be ye only Mediator between God and man, ye Lord & Head of his *Chh.* Penitently confessing your sins of heart & life, convinced of your exposedness herefor to ye displeasure of an holy God, but relying on his mercy thro' Jesus Christ, you desire humbly to receive & submit to him in all those characters & offices with which he is vested, for ye benefit of the children of men. You believe ye Holy Spirit of God to be the author of every gracious disposition in ye minds of men, ye leader, ye sanctifier, & ye comforter of his people. Sensible of the depravity of the human heart, your own proneness to sin, & inability to that which is good, you promise to seek his divine influence to form you to the temper of the gospel, to make you meet for ye inheritance of ye saints in light. You desire to give yourself up to God in an everlasting covenant never to be forgotten; to be for him & none else; to love, serve, & to obey him forever. You subject yourself to ye discipline Christ has established in his Church, & as practised by Gods people in this place. You believe ye two ordinances of baptism & ye Lords Supper are divine institutions, & that it is ye duty of christians to attend upon them. You acknowledge this to be a true church of our Lord Jesus Christ, & promise, thro divine aid, to make it your constant endeavor to conform to ye rules of our holy religion & ye profession you now make. Thus you solemnly profess and promise. I then, ye unworthy servant of our blessed Lord, declare you a member of this *Church* of Christ, and receive you into our holy fellowship.

In ye name of ye church, I promise (by ye help of ye Holy Spirit) we will endeavor to treat you as a member of ye same body with ours, united with us in the faith & hopes of ye gospel. We engage to watch over you with a spirit of love & tenderness; not as seeking occasion against you, but as desirous of promoting your spiritual eternal good. For this purpose we will endeavor to counsel, warn, reprove, & comfort you, as your circumstances require & as our

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acquaintance with you will admit of. This we do, imploring of our blessed Lord that both we & you may be found faithful in his covenant, & may glorify him with that holiness which becometh his house forever.

This covenant was used in this form till May 1, 1829, at which time a more distinctly formulated creed and an amended covenant were adopted.

H. THE FOREIGN MISSIONARY SOCIETY.

From a record-book found by Deacon Joseph W. Stone, since the celebration, we take the following entry:

NEWTON, December 4th, 1826.

After attending the monthly concert for prayer, a number of the inhabitants formed themselves into an association for the purpose of aiding the cause of Foreign Missions. The meeting was called to order by Henry Craft. Joel Fuller was chosen Secretary; Major Daniel Jackson was chosen to preside; after which it was voted to accept the constitution as printed and sent out by the American Board of Commissioners for Foreign Missions; when the Rev. William Greenough was chosen President; Major Daniel Jackson, Vice-President; Joel Fuller, Secretary; Henry Craft, Treasurer.

Voted, To choose six collectors.

Voted, That Joseph Stone, Joel Fuller, Moses Keyes, Benjamin Jenison, Henry Craft, and Daniel Jackson be the collectors for the ensuing year.

January 20th, 1827. The Treasurer of this Association paid to the treasury of the Auxiliary Society of Boston and vicinity the sum of forty-eight dollars and fifty-nine cents.

Names of the members of the association: William Greenough, Daniel Jackson, Henry Craft, Joel Fuller, Benjamin Fuller, Benjamin Jenison, Mary Jenison, Martha Jenison, Elisabeth Wilton, Elisabeth Wilton 2d, Nancy Ross, Julia Ross, Ester Cook, Catharine Winch, Isaac Wentworth, Widow Martha Jackson, Jonathan D. Dix, Solomon Flagg, Nathan Craft, Jr., William F. Ward, Joseph Faxon, Sylvanus R. Treat, Nathan Craft 2d, Elias Jenison, Leonard Jackson, Samuel Jackson, Ephraim McNamara, John Tucker, Milley Cory, Joshua Washburn, Ephraim Jackson 2d, Elisha Seaverns, Moses Keyes, Aaron Barker, Nathaniel Fuller, William Alden.

I. THE FOUR DAYS' MEETING.

With the same record-book above — kept for other purposes also — are accompanying receipts, which show us that the "four days' meetings" were more feasts of the soul than of the body. The following is one of several:

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NEWTON, November 26, 1833.

Deacon Joel Fuller, Dr.:

"To cash paid for refreshments and horse-keeping at the protracted-meeting in the Second Church, Newton:

To cash paid J. Wheeler for 24 lbs. of cheese	$2 16
To cash paid T. Barber for horse-keeping	1 43
To cash paid F. Leathe for crackers	1 25
	$4 84

Recd pay of Joel Fuller, Treasurer of the 2nd Church in Newton.

JOSEPH STONE.

J. MR. GREENOUGH'S PROPOSAL FOR COLLEAGUE.

[*From the Parish Records.*]

At a meeting of the West Precinct, on Monday, the 3d day of September, 1827, Mr. Greenough made the following propositions, which were accepted:

"1st. That I retain my present connection with the church and society, and preach as often as my health and convenience permit.

"2d. That a person be settled agreeable to me.

"3d. That my salary cease from the time of his ordination."

K. ADDRESS TO MR. GREENOUGH.

The following address was made to Mr. Greenough, agreeable to a vote of the parish:

[*From the Parish Records.*]

NEWTON, March 12, 1829.

REV. AND DEAR SIR: We, the undersigned, being a committee chosen by the inhabitants of the West Parish in Newton, for the purpose of addressing you and presenting their thanks for your late bountiful liberality toward them, do embrace the present opportunity to discharge the pleasant duty; and while we address you in the name and behalf of the people of this society, would call to mind the days of our fathers, and remember that particular act of kindness and liberality when you presented them with one hundred dollars to relieve them from their embarrassment; and we would remember the small compensation you have received for your services while laboring for this people, and the many sacrifices you must have made for the support of yourself and family while thus engaged in this service; we would remember the faithfulness, the love, the kindness and sympathy which has ever been manifested in all your intercourse with the people; we would remember your kindness and liberality towards the poor of the people, and that you have ever manifested a readiness to sympathize and weep with them that weep, as well as to rejoice with those that rejoice. We would never forget that act of kindness and liberality with which you have presented us, when feeling the infirmities of age and the whole duties of your office too much for your feeble constitution — you have so generously relinquished your whole salary to enable us to support a colleague pastor with you

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in the sacred office; and the very liberal donation of forty-eight dollars, to defray the expenses of our colleague pastor while preaching as a candidate before ordination. In view of these considerations, we would with pleasure present to you, sir, the heartfelt gratitude and thanks of the people of this society, and assure you that we are satisfied that you have not sought ours, but us; and while discharging the trust reposed in us by the people of this place, we would tender to you, sir, our sympathy in the many afflictive dispensations of Providence through which you have passed amongst this people, and especially in your own beloved family; and we would likewise congratulate you, sir, that you have been spared to see so great a work of grace in this place, and that so many of your dear children are found willing to serve the Lord, and that you and this people have been so happily united in the choice and settlement of our colleague pastor. Permit us to assure you, sir, that it is our prayer to God that nothing may transpire to disturb the peace and harmony between you and this people which has so universally prevailed during a long ministry, and that the remainder of your days may be pleasant, peaceful, and happy. Wishing you grace, mercy, and peace in our Lord Jesus Christ, in time and through eternity, we subscribe ourselves, your sincere and grateful friends,

JOEL FULLER,
DANIEL JACKSON, } *Committee.*
HENRY CRAFT,

L. FLOOR-PLAN OF THE CHURCH,

PRIOR TO THE CHANGE IN 1831; WITH A LIST OF PEW PROPRIETORS AND OCCUPANTS.

For this plan we are indebted to Dr. Gilbert, who adds the following notes: "This house, first built a hundred years ago, was 30 by 40 feet. Long before I saw it, it had been turned the side to the road, and twelve feet put on in front, making 42 by 40 feet, and a porch of some twelve or fourteen feet added, supporting a belfry. When I was settled, a bell was bought and hung. Major Daniel Jackson gave $400 of his pension-money toward the expense. The house had in it fifty windows [counting the two half-circular windows over the front doors], and they were so near together as to preclude blinds. The pulpit was modern, copied from one at Dedham. The galleries were very wide and steep. When I stood up in the pulpit, I could not see the heads of some under the gallery. The Benediction reached the hearer by an inverted parabola."

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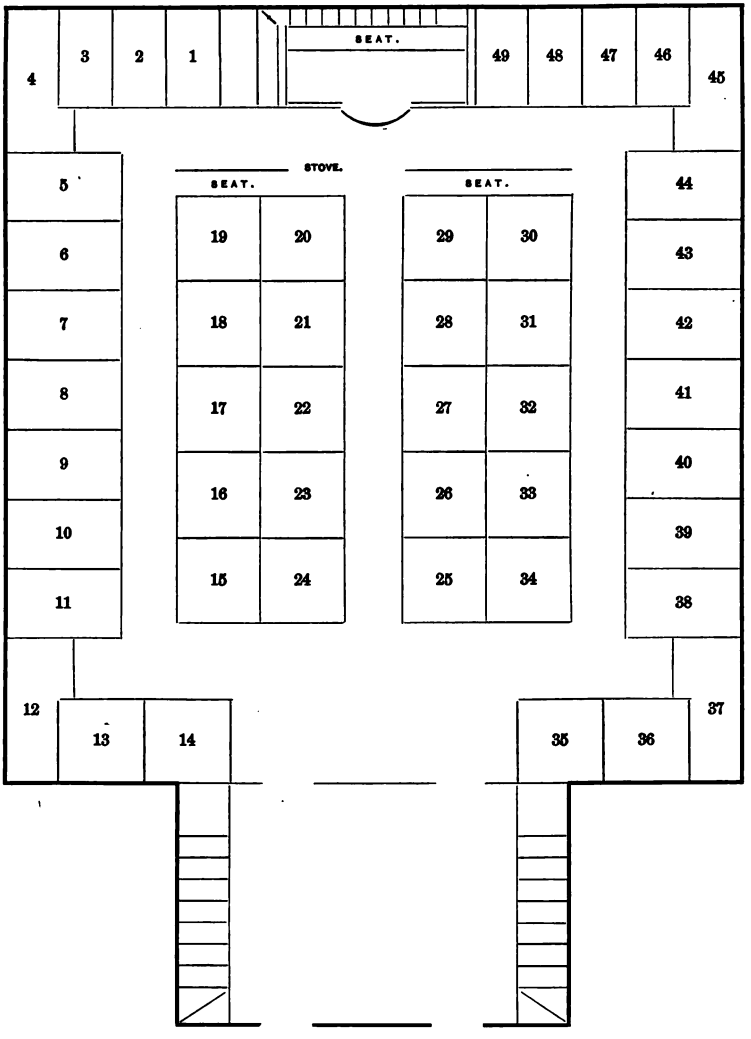

1. Pastor's Pew.
3. Mr. Wentworth.
5. Nathan Park.
6. James Fuller.
7. Joshua Washburn.
8. Capt. Stimson.
9. Mrs. Elisabeth Starr.
10. J. D. Dix.
11. Wm. F. Ward.
12. Enoch Smith. William Smith.
13. Ephraim Jackson.
14. William Alden.
15. Solomon Flagg.
16. Dea. Eddy. J. Jackson.
17. Jona. Upham.
18. Capt. Ezra Fuller.
19. Dea. Joel Fuller.
20. Poor-house People.
21. Joseph Stone. Moses Keyes.
22. Nathaniel Fuller.
23. Mr. Bigelow. Eli Sawyer.
24. Jeremiah Allen.
25. Dr. Austin.
26. Joel Houghton.
27. William Greenough.
28. Maj. D. Jackson.
29. Elisha Seaverns. Mrs. Ware.
30. Mrs. Corey. Jonas Smith.
31. Rufus Pratt.
32. Henry Craft.
33. E. McNamara.
34. Isaac Frost.
35. A. Barker. E. Smith.
36. Capt. Wales. Solomon Houghton.
37. William Adams.
38. Mr. Seth Davis. and his Boys.
40. Thos. Houghton.
41. Ben. Jenison.
42. Adolphus Smith.
43. Joseph Faxon.
44. Mrs. Cooper.
45. Nathan Craft, Jr.
46. John Jenison.
47. Catharine Winch.
48. J. D. Dix. Micah Rutter.
49. George Stearns.

Floor Plan of the Church, prior to the change in 1831; with a List of Pew Proprietors and Occupants.

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M. SUBSCRIBERS TO THE PRESENT CHURCH BUILDING.

[*From the Parish Records.*]

Names of subscribers to the fund to build the present church edifice, each share representing one hundred dollars:

	Shares.		Shares.		Shares.
Joel Fuller	3	Samuel F. Dix	1	J. L. Partridge	1
Joseph Stone	2	Lyman Gilbert	2	A. S. Johnson	1
Nathaniel Fuller	3	E. H. Derby	1	Elisha Ware	1
Wm. P. Houghton	1½	C. C. Cook	½	Jos. S. Clark	1
Samuel Warren	1	A. G. Morton	½	Caleb S. Faxon	½
Adolphus Smith	2	Milo Lucas	½	A. Smith	½
Chester Judson	2½	George Porter	½	A. H. Ward	1
Aaron Barker	1½	Aaron Barker, Jr.	½	William B. Lowell	1
Gustavus Fuller	½	Albert Sanderson	1	John W. Rollins	1
Moses P. Greenleaf	1½	Hiram Barker	½	John C. Jones	1
Sarah Flagg	1	Henry A. Barker	½	Sarah Baxter	1
Nathan Craft, Jr.	2½	Jeremiah Allen	1	Henry Jones	1
Joshua Washburn	1	O. F. Woodford	1½	J. W. Plimpton	1
Elisabeth Starr	1	Horace Mann	1		
Elias Jenison	1	Charles D. Pigeon	1½	*Adaitional.*	
Jon. Day Dix, Jr.	1	J. J. Walworth	1		
Isaac Frost	1	Jon. E. Woodbridge	1	J. J. Walworth	1
James P. Snow	1	William F. Ward	1	Nathaniel Fuller	2
Jonathan D. Dix	1	W. H. Hartwell	½	Adolphus Smith	½
William Flagg	1	A Friend	1	Samuel Warren	4
William Jackson	1	Daniel B. Durand	½	J. P. Snow	½

Total, 69½ shares.

O. MR. GILBERT'S ORDINATION.

The public services at the ordination of Mr. Lyman Gilbert were as follows: Introductory prayer, Rev. I. R. Barbour, of Byfield; sermon, Rev. Warren Fay, D.D., of Charlestown; ordaining prayer, Rev. Reuben Puffer, D.D., of Berlin; charge to the pastor, Rev. William Greenough, senior pastor; right hand of fellowship, Rev. James Bates, of Newton Centre; address to the people, Rev. William Jenks, D.D., of Boston; concluding prayer, Rev. Thomas Noyes, of Needham.

P. MR. DRUMMOND'S ORDINATION.

The public services at the ordination of Mr. J. P. Drummond were as follows: Invocation and reading of the Scriptures, Rev. D. L. Furber, of Newton Centre; sermon, Rev. E. A. Park, D.D., of Andover; ordaining prayer, Rev. I. P. Langworthy, of Chelsea; charge to the pastor, Rev. E. N. Kirk, D.D., of

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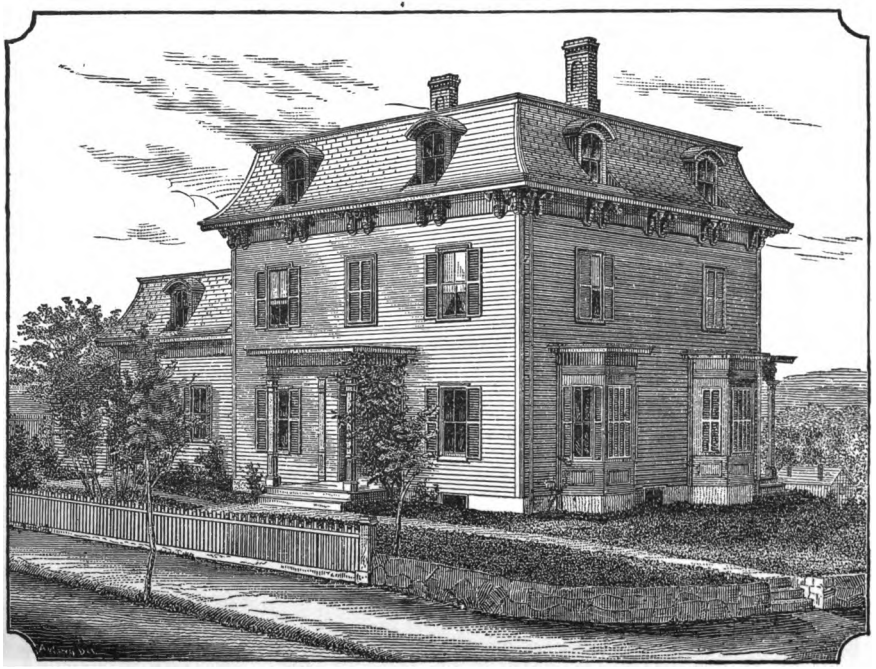

The Baxter Parsonage, West Newton, Mass.

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Q. [illegible] MR [illegible]

The public [illegible]
ws: Invo[illegible]
; sermon, [illegible]
. Lowell, of Bos[illegible]
ng; Right Hand of [illegible]
ge; Rev. G. W. L[illegible]
Watertown, Wednesday, [illegible]

P[illegible]LIV. MR. [illegible] ATION.

The public ser[illegible]
[illegible]ion, Rev. S. R. [illegible]
[illegible] of Brighton; [illegible]
Centre; sermon, Professor Austin [illegible]
D. R. Goss, of Westboro'; by [illegible]
Wilbraham, right hand of fellowship; [illegible]
Church, Boston; address to the [illegible]
ter; by ordination, by the pastor.

Rev. Henry Johnson Perkins [illegible]
graduated at Amherst College in [illegible]
1853, was ordained at Boston, Mass., [illegible]
August, 1862; installed at West Newton.

S. [illegible]

At the annual meeting of the [illegible]
was received from the executors of the will [illegible]
taining the twelfth article of her will, in which she
a legacy of $5,000, with conditions [illegible] purpose of
parsonage for the pastor of this church.

The church accepted the legacy, and at a meeting held
transferred the income and charge of the [illegible] to the pastor.

At a meeting of the parish held March [illegible] Public
appointed, of the following persons, Messrs. [illegible]
Hunter, Lawson Valentine, and Miss Lucy [illegible]. Mr. [illegible]
Newton, was selected as architect to whom great credit
the faithful and conscientious fulfilment of his contract, [illegible]
The house was erected on a lot containing [illegible] square [illegible]
Winthrop and Putnam Streets. It is a building of two stories
French roof, delightfully situated upon an elevation overlooking
the surrounding towns. The plan of the [illegible] is [illegible]

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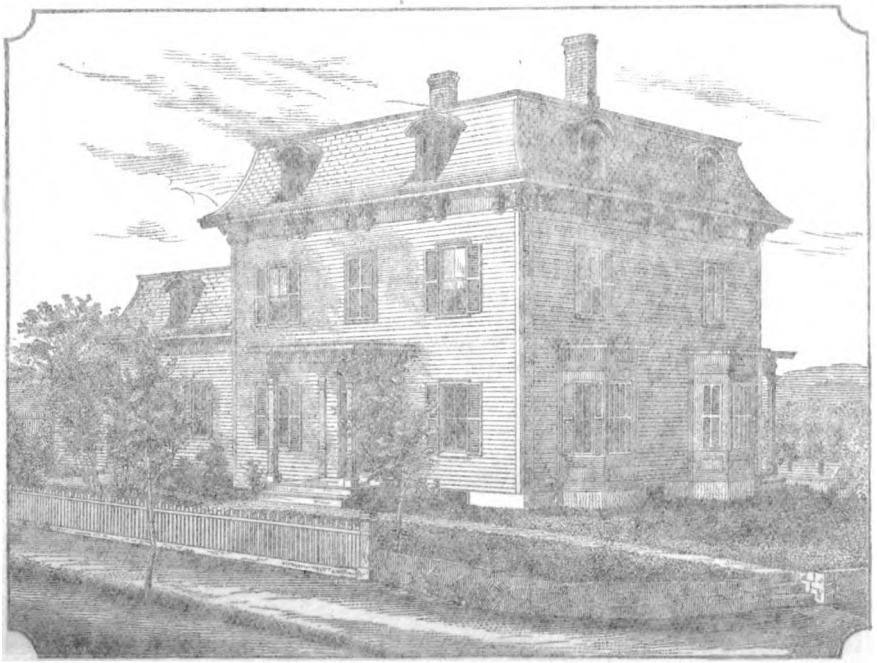

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Boston; right hand of fellowship, Rev. R. T. Robinson, of Winchester; address to the people, Rev. A. L. Stone, of Boston; concluding prayer, Rev. R. Foster, of Waltham; benediction, by the pastor.

Q. REV. MR. LITTLE'S INSTALLATION.

The public services at the installation of Rev. George B. Little were as follows: Invocation and reading of Scriptures, Rev. E. W. Clark, of Auburndale; sermon, Professor Austin Phelps, of Andover; installing prayer, Rev. J. W. Alvord, of Boston; charge to the pastor, Rev. D. L. Furber, of Newton Centre; right hand of fellowship, Rev. J. O. Means, of Roxbury; charge to the people, Rev. G. W. Field, of Boston; concluding prayer, Rev. S. R. Dennen, of Watertown; benediction, by the pastor.

R. REV. MR. PATRICK'S INSTALLATION.

The public services at the installation of Rev. H. J. Patrick were as follows: Invocation, Rev. S. R. Dennen, of Watertown; reading of Scriptures, Rev R. G. Greene, of Brighton; introductory prayer, Rev. D. L. Furber, of Newton Centre; sermon, Professor Austin Phelps, of Andover; installing prayer, Rev. D. R. Cady, of West Cambridge; charge to the pastor, Rev. R. T. Robinson, of Winchester; right hand of fellowship, Rev. J. M. Manning, of the Old South Church, Boston; address to the people, Rev. J. W. Wellman, of Newton Corner; benediction, by the pastor.

Rev. Henry Johnson Patrick was born in Warren, Mass., September 20, 1827; graduated at Amherst College in 1848, and at Andover Theological Seminary in 1853; was ordained at Bedford, Mass., November 16, 1854, and dismissed in August, 1860; installed at West Newton September 26, 1860.

S. THE BAXTER PARSONAGE.

At the annual meeting of the church, November 4, 1863, a communication was received from the executors of the will of the late Miss Sarah Baxter, containing the twelfth article of her will, in which she bequeaths to this church a legacy of $5,000, with conditions, for the purpose of securing the erection of a parsonage for the pastor of this church.

The church accepted the legacy, and at a meeting held May 22, 1865, legally transferred the income and charge of the property to the parish.

At a meeting of the parish held March 26, 1866, a building committee were appointed, of the following persons: Messrs. Joseph Walker, S. F. Dix, Ira Hunter, Lawson Valentine, and Milo Lucas. Mr. Samuel Chapman, of West Newton, was selected as architect and builder, to whom great credit was due for the faithful and conscientious fulfillment of the contract, even at personal loss. The house was erected on a lot containing 20,000 square feet, at the corner of Winthrop and Putnam Streets. It is a building of two stories, with attic and French roof, delightfully situated upon an eminence overlooking the village and the surrounding towns. The plan of the house is simple, with some points of

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peculiar excellence for use as a parsonage, as will be seen by the accompanying drawings. The whole house may be thrown together, so that large parish assemblies will not be uncomfortably crowded. Owing to the increased price of labor and material, the cost of the house was greater than was anticipated — not far from $10,000, the land costing $1,000. The house was completed early in 1867, and on the evening of February 20th of that year it was formally opened with appropriate services.

A statement was made by Messrs. Walker and Dix, of the building committee, after which addresses were made by Dr. I. N. Tarbox and the pastor of the church, Rev. H. J. Patrick; Rev. J. W. Wellman, of Newton Corner, led in the prayer of dedication; and the following hymn, written for the occasion by Dr. Tarbox, was sung:

THE PROPHET'S CHAMBER.

When once in Israel's evil day,
Beneath the monarch's wrathful frown,
No place whereon his head to lay,
Elisha wandered up and down,

A godly woman spake, and said:
"Let us a little chamber make,
Fit it with table and a bed,
And do it for the prophet's sake.

"Let us add candlestick and chair,
That when the wanderer walks abroad
He may come in, and we may share
The presence of the man of God."

A prophet's chamber neat and fair
Is here as in the ancient days;
We hallow it with voice of prayer,
We hallow it with grateful praise.

Peace to this consecrated home!
May truth these sacred courts adorn!
And hence may Christ's pure message come
To generations yet unborn.

— *Congregational Quarterly*, January, 1868.

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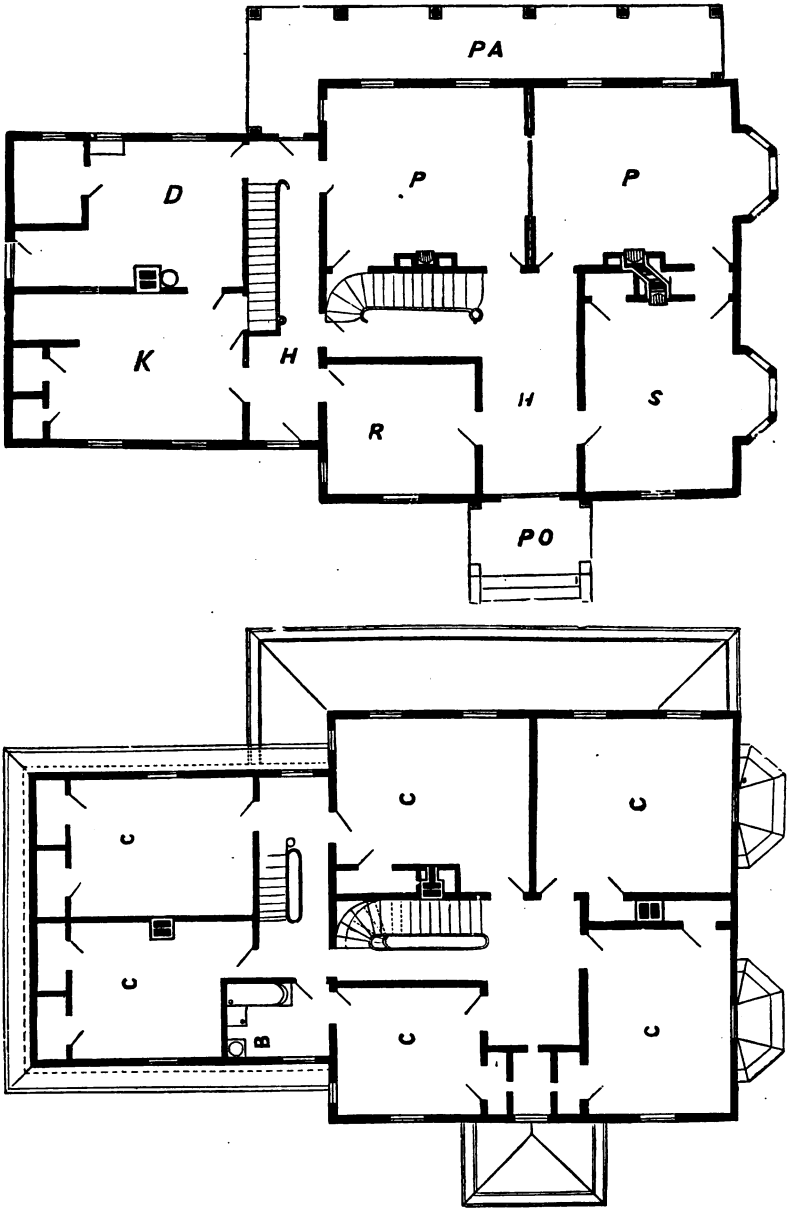

The above is a plan of the first and second stories of the Baxter Parsonage, West Newton. The only change which was made in the construction was in the position of the kitchen and dining-room; they exchanged places.

First Story.

P.P. Parlors. H.H. Halls. R. Reception-room. PO. Portico.
S. Study. D. Dining-room. K. Kitchen. PA. Piazza.

Second Story.

C. Chambers. B. Bath-room.

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T. THE WEEKLY OFFERING.

At a parish meeting held March 28, 1878, it was voted, That the society depend on weekly offerings, as an experiment, for the current year, for the payment of its accruing expenses.

At a parish meeting held March 5, 1879, it was voted, To continue the same method as last year for raising money to meet the expenses of the society the ensuing year.

At a parish meeting held January 14, 1880, it was voted unanimously, To continue under the free-seat system the same method as last year for raising money to meet the expenses of the society.

The same vote was passed January 12, 1881.

U. THE LAST DAY OF MR. LITTLE'S PASTORAL WORK.

Extract from a letter of Mrs. Little:

"In looking over manuscript notes relating to Mr. Little's last illness, I find a paragraph interesting to me as indicating the deep, warm sympathy he always felt for his people in times of trial. I think he was remarkable for this. I recall vividly his frequent expressions of tender pity and sympathy for all suffering and afflicted persons in his own parish and beyond it.

"I remember going with him to see a poor Irishman, a Catholic, who was dying of consumption. I remember how kindly and sympathizingly he conversed with the poor man and his wife, and, before leaving, gave them a copy of the Douay version of the Bible. The paragraph to which I allude is as follows: 'On Friday, January 6, 1860, he made his last calls in the parish. He called in the morning to see Mr. T., who was failing fast of consumption. He was to leave for the South in the afternoon. Mr. Little prayed with the family. It was his last prayer with the sick and afflicted among his people. He was full of sympathy for the invalid father and his poor wife and little children, and talked much about them all on his return. He said, "It is *so sad, so sad! Poor fellow!*" In the afternoon he called on Mrs. A., who had met with an accident. This was his last call. That night he was seized with hemorrhage from the lungs.'"

It should be added, that of the family with whom he prayed for the last time, father, mother, husband, wife, have all gone to their heavenly home — all following him; and the good woman honored with the last call from him as pastor has also gone to the same blessed companionship; while "the little children" have grown to womanhood.

V. In Memoriam.

The following additional names will recall a few of those to whom this church is indebted for its support and prosperity during the last half of the century:

Joseph Stone. A deacon and for forty-six years a member of the church; a man noted for his strong attachment to the distinguishing doctrines of the gospel; died October 8, 1873, eighty-three years of age.

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Adolphus Smith. For fifty-two years a member of the church; seldom absent from the meetings of the parish, and especially interested in efforts to advance the cause of temperance; died January 6, 1879, aged eighty-one years.

Samuel F. Dix. A member of the church forty-four years, a deacon twenty-one years; a man sound in the faith, exemplary in life, loyal to the interests of the church, and faithful in attendance and support of its meetings; a great sufferer for many months before his death, but patient unto the end; died May 25, 1876, aged sixty-five years.

J. H. Brown, M.D. The kind and beloved physician; fourteen years a member of the church, and much of the time a member of both the church and parish committees; willing to devote himself, at personal sacrifice, to the welfare of the church; in the strength of his Christian character, and the consistency of his example, a "pillar" indeed; died, suddenly, March 19, 1865, aged fifty-three years.

I. S. Withington. A member of the Old South Church, Boston, yet as much interested in this church as though a member of it; the leader of the congregational singing from the time of its adoption, and enthusiastic in his devotion to this service; a man of tender, sympathetic spirit; a genuine friend of his pastor; died December 22, 1867, aged sixty-eight years.

Ira Hunter. Received into the church, by profession, May 2, 1858, under the ministry of Mr. Drummond; was an active and liberal supporter of the parish, and much interested in its prosperity, serving upon important committees; highly esteemed and respected in the community; died, suddenly, on the 8th of March, 1868, aged fifty-two years.

Charles Stone. Son of Deacon Joseph Stone; united with the church, by letter, January 6, 1850; a teacher in the Sabbath school; a regular attendant at the weekly prayer-meeting; quiet and unobtrusive in his service, edifying in his prayers, and felt to be a power in his even and consistent life; he died, after a short sickness, January 5, 1869, at forty-eight years of age.

Rev. Joseph H. Patrick. A graduate of Brown University in 1817; pastor at Barrington, R. I., Greenwich, Mass., and South Wellfleet, Mass., successively; father of the present pastor; he came to spend his last days with him in 1861; united with the church November 1, 1867, and manifested great interest in it, in his faithful attendance upon and love for the house of God and the place of prayer; died of paralysis June 20, 1870, at seventy-eight years of age.

Many others, earlier in the century, might be named, and "honorable women not a few" are worthy of mention; but our space forbids. Their record is on high, and "their works do follow them."

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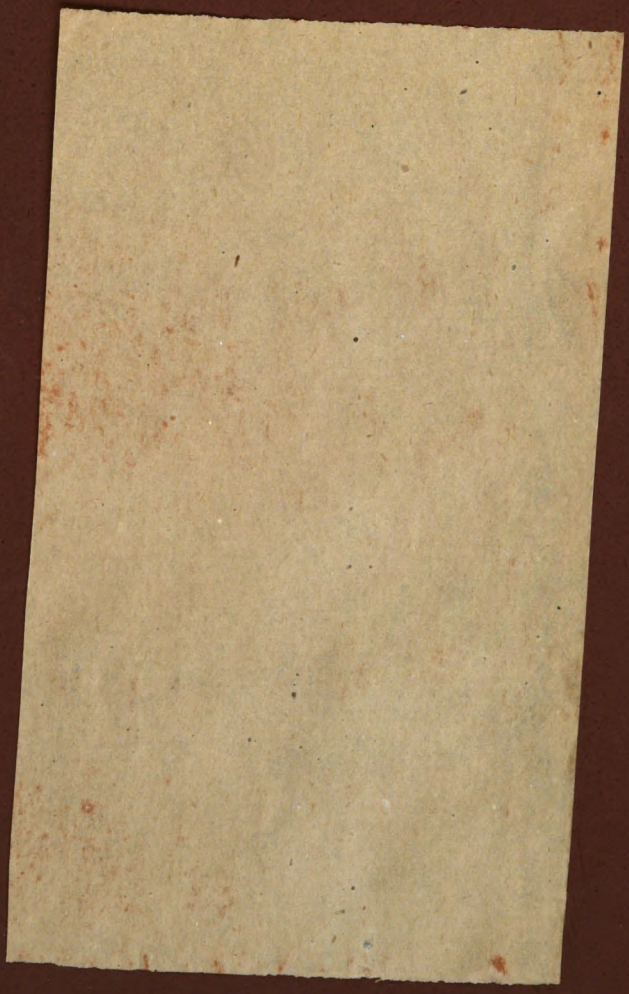
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